THE CHURCHMAN.

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For the Churchman.

Lenten Lays.

Sunday next before Easter—Palm Sunday.

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant."—*Epistle for the day.*

"Deposuit potentes de sede, et exaltavit humiles."—*Magnificat.*

God looketh on the lowly;
The Eternal Three in One,
Though crowned and high and holy,
Yet loves His humblest son.
He for the very poorest
Some Angel-guardian chose;
Nor cares for the tall forest
More than the valley rose.

Not in the lordly palace
Was Gabriel's message told;
Nor was the Saviour's chalice
Of sorrow, wrought of gold,
Not to proud princess laden
With sceptre and with crown,
But to the Jewish Maiden
The Paraclete came down.

Who were the Lord's well wishers?
Not men of high degree;
But the poor, patient fishers
On dark blue Galilee!
Grieve not, poor man, and fear not,
Nor weep, O humble heart,
Pray, labor, and despair not!
Beloved of Christ thou art.

O envy not the regal:
But let that soul of thine
Be ever as the eagle
Upon the mountain pine.
What though the lightning splinter
Thy life's uncared for tree:—
What though it be all winter,
And cold and storms for thee;—
What though the trunk be riven;—
What though the boughs be bare:—
Keep thou thine eye on Heaven,
For God hath summer there!

Hyde Park, Lent, 1846. Acolytis.

For the Churchman.

Good Friday.

"Burnt offering and sacrifice for sin Thou wouldest not. Then said I—Lo! I Come!"

O mighty waters! wherefore do ye sleep?
What fetters your proud waves' exulting spring?—
There swept a voice athwart the shuddering deep,
"They crucify my King!"

What is the agony that rocks thee so,
O, solemn earth? What do these horrors bring?—
The answer burst with a convulsive throe,
"They crucify my King!"

Why art thou wrapt in gloom, O land of stars?
Why o'er the noon doth midnight spread her wing?—
Moaned the response from Heaven's o'erclouded bars,
"They crucify my King!"

Woman beneath the cross where He is nailed,
Why weepest thou? Who is this suffering One?—
She wrung her weak hands piteously, and wailed
"He is mine only Son!"

How sinned He, that they doomed Him to the Cross?
"He healed their sick; restored their blind," she said,
"And when they sought a grave to weep their loss,
He gave them back their dead."

I looked, and fell.—Upon His thorn-wreathed brow
The death sweat mingled with great drops of blood:
And from His feet the life-tide trickling slow,
Streamed down the accursed wood.

A red stain marred the lips so deadly pale
Whose gaspings marked the ebbing of life's sand;
And the white fingers clenched upon the nail
That pierced the tortured hand.

Sudden, the howling multitude were awed,
As His great throes of anguish shook the tree;
And a strong cry rung forth, "My God! my God!
Thou hast forsaken Me!"

O King! O God! lay not on me this blame.
By those torn hands; that rent and bleeding side;
That crown of thorns; that death of pangs and shame,—
Mercy, O Crucified!

By Thy dear Mother's tears; Thine own last look;*
By all that entrance to Thy kingdom wins:
O blot forever from Thy dreadful Book,
The record of my sins!

Help me to pray; to keep an humble fast;
To have a fixed immutable Faith; to shine
In all good works of love, that so at last,
Thy glory may be mine! Acolytis.

* Let such as refuse all honor to the blessed Mother of God, remember how well He loved her. Almost His last look fell upon her; almost His last words provided for her. "When Jesus therefore saw His Mother and the disciple standing by whom He loved, He saith unto His Mother—Woman, behold thy son! Then said He to the disciple—Son, behold thy Mother! and from that hour, the disciple took her to his own home."—S. John's Gospel xix. 26, 27.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LXIII.

The Holy Week, the Great Week, and Passion Week, are the names by which devout Christians have, from ancient times, loved to remember and observe the last week in Lent—*Holy*, because of the peculiar sanctity which the Church has ever attached to it—*Great*, because of the unspeakable magnitude and momentous character of the work of which it commemorates the completion—*Passion* Week, because of its consecration to the more especial memory of the passion, or suffering, and death, of our Lord and Saviour Jesus Christ. In the humble hope of ministering somewhat to the desire of those pious people, who would devote a portion of each day to holy meditation on points connected with the solemnities of the week, the present tract will be divided into seven portions.

The Sunday next before Easter.

The sufferings of Christ now more particularly brought to mind are those at the close of His life. They form the chief subject of the portions of Holy Scripture selected by the Church for the services of the week. Their commencement may be placed at the period of His eating His last passover.

From that interesting and deeply impressive meeting with His apostles, He retired to one of His accustomed places of meditation and devotion, a garden in the village of Gethsemane. There He "began to be sore amazed, and to be very heavy; exceeding sorrowful, even unto death." In the extremity of suffering, He "fell on His face, and prayed" that "if it were possible" the bitter "cup" He was drinking might "pass from" Him. "His sweat was as it were great drops of blood falling to the ground; and being in an agony, He prayed more earnestly;" but meekly added, "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done."

No tender look of sympathy from those He loved now soothed His sorrows. They had fallen asleep. But not all. Would that all the twelve were wrapped in this slumber! One is awake; he is away, and cruelly and treacherously vigilant. He has gone on a traitor's errand to his Master's enemies and persecutors. To them he has betrayed Him for a paltry sum; and now approaches with a ruffian band. He points out to them the object of their melevolence by the vilest profanation of the received token of friendship and affection. He hails Him as his Master, and kisses Him. Thus designated, Jesus is seized by the armed rabble, and borne away to be insulted by a mock trial. The disciples who so lately denied Him their attentions in His bitter agony, now all forsake Him. Friendless and abused, perjured testimony is brought against Him. He is spit upon and buffeted. Being blindfolded He is stricken in the face, and in blasphemous derision of His claims to supernatural gifts, is challenged to say who it was that smote Him; and the *servants* did strike Him with the palms of their hands.

In this trying hour, the disciple who has been most zealous and pointed in protestations of fidelity to Him, basely denies Him, and fortifies His denial with cursing and swearing.

From the high priest, at whose tribunal these things had been done, He is sent to Pilate, by whose connivance insults and cruelties are repeated. Pilate sends Him to Herod, from whom similar treatment is received. He is again conveyed to Pilate the unrighteous governor; who, now listening for a moment to the reproaches of conscience, proposes that, according to the custom of annually releasing a prisoner, during the paschal celebrations, on the demand, and according to the choice, of the people, Jesus should, in that way, be now released. But no: an infamous convict, in whom are united the atrocious characters of rebel, robber, and murderer, is preferred.

The unresisting Jesus is now delivered to the populace. He is derided by having a purple robe put upon Him, a crown of thorns placed upon His head, and a reed in His right hand. Thus arrayed in mock emblems of royalty, they bow the knee before Him, and tauntingly exclaim, "Hail king of the Jews!" In the spirit of this insulting treatment, they spit on Him, and take the reed and smite Him on the head.

Now is the Saviour led to cruel and ignominious execution. He proceeds to the appointed place under the heavy burden of the cross on which He is to suffer, until, owing probably to the failure of His physical ability, it is transferred to another.(*a*) There arrived, His hands and feet are nailed(*b*) to that cruel instrument. It is then raised, with Him thus fastened to it, and He, exposed as a public spectacle, left to linger and die in torment. To increase the ignominy two malefactors are crucified with Him. Revilings still continue, and are even offered by one of these criminals. He complains of thirst, and *vinegar mingled with gall* is given Him to drink.

The measure of His sufferings is almost full to overflowing. But yet there is a still more bitter ingredient. That is now added—mysterious dispensation!—It forces from Him the expostulating cry, "My God, My God, why hast Thou forsaken Me?"

Such, Christian, is the unvarnished Scripture account of those sufferings of your Saviour to the commemoration of which the Church consecrates this Holy Week. Daily she rehearses to her children the mournful tale. Be no effort and no reasonable sacrifice wanting on your part to secure your daily attendance on her services.(*c*) Let it not be said that while the idle tale of fictitious wo rivets the sensibilities of the worldling, the Christian will give reluctant or cold and uninterested heed to the Church's call to meditate, until his heart burn within him, on these dreadfully real sufferings—sufferings so fraught with instruction, and with consequences of the deepest, most invaluable, and eternal interest to our race, and to every individual.

Monday before Easter.

The sufferings of Christ may be considered as exhibiting an illustrious and most edifying example.

Through the whole of this trying period we hear not a murmur or a complaint. What a pattern for His suffering followers! They, in their best estate, are sinners deserving punishment: He possessed every human excellence in perfection. They need the discipline of close and painful probation. His, by His own nature and His inherent right, without the necessity of aught of preparation, was the fulness of celestial bliss and glory. Be the feeling of complaint and murmuring suppressed in the Christian's bosom, when he thinks upon his Lord.

Human enemies inflicted on the Saviour much of His suffering. How were they treated by Him? Let the angry and resentful man, the passionate, ill-tempered, and implacable—let especially the votary of what the world calls honor—learn the answer, when he hears Him order the sword drawn in His defence to be sheathed; when, "oppressed and afflicted, He yet" openeth "not His mouth," and "brought as a lamb to the slaughter," yet, "as a sheep before her shearers is dumb," opening "not His mouth;"(*d*) "when reviled He" reviletb "not again, when" suffering "He" threateneth "not, but" committeth "Himself to Him that judgeth righteously;"(*e*) and when even for His murderers He offers the prayer, "Father, forgive them, for they know not what they do."(*f*) Who that professes to be Christ's disciple, can indulge a hasty temper, or a malevolent and revengeful disposition!

He whose sufferings we now commemorate was a Man of the most tender, tried, and untiring benevolence. The good of others was His constant aim. And how was their gratitude expressed? Let not the disciple expect to be above His Lord. Let him not be surprised if his kindness is received with cold insensibility. Let not ungrateful, and even cruel returns, divert him from perpetually cherishing the spirit, and delighting in the exercises, of Christian charity.

In the midst of our Lord's agony, we hear a prayer replete with instruction, consolation, and encouragement to the afflicted: "O My Father, let this cup pass from Me."(*g*)

No grief is so poignant, so heavy to be borne, and so distressing in its effects on both body and mind, as stifled grief—that which cannot find, or will not be indulged, a vent. Impenetrable is the gloom, and deep even to the heart's core the wound, that it inflicts. But give this sorrow vent in chastened expressions of sensibiliiy, and access is immediately ministered to the light of consolation. Thus lay open the bosom's wounds, and a healing balm may be poured in. And the efficacy and blessedness of this are proportioned to the tenderness, kindness, and love which open the ear into which the accents of grief are poured.

Such indulgence of sensibility to affliction is far from being inconsistent with Christian resignation. It is a rich Christian privilege. When "Jesus wept"(*h*) in tender sympathy with the bereaved; and when, in Gethsemane, He vented the mournful exclamation, "My soul is exceeding sorrowful unto death,"(*i*) and raised the touching prayer, "O My Father, let this cup pass from Me," He taught His disciples that they are not denied the comfort and relief that result when tears give vent to sorrow; sensibility indulges in expression of grief; and humble prayer is offered for release. But in this prayer, there should never be forgotten the meek and submissive spirit with which Jesus added, "if it be possible"—if Thy wise and good purposes can as well be answered; and still more emphatically, "O My Father, if this cup may not pass from Me except I drink it, Thy will be done."(*j*)

Here is the true spirit of Christian deprecation of evil. Prayer for deliverance lightens the burden, and ministers holy consolation. It is the appointed means of *that* deliverance which will be truly a blessing. But our Heavenly Father knows better than we, when and how it were best for that deliverence to come. He knows what is for our real welfare, and has infinite goodness and mercy to will, and infinite power to accomplish it. In this beneficent design, He often favorably overrules circumstances and events that seem to us the most remote from so kind an issue. The sense of this, brought home by prayer to a benign influence over the faithful Christian's heart, gives joy and comfort even in the midst of grief, and a firm and soothing conviction that though deliverance come not yet, all is for the best—all will work together for good.

The devout Christian, then, should "not sorrow even as others which have no hope"—who are not cheered with the comfortable assurance which the Gospel brings to the renewed and believing heart, that "whom the Lord loveth He chasteneth for" their "profit;(*k*) and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."(*l*)

In the sufferings of Christ we see also an example of indomitable devotion to *duty*. He came into the world to do the will of God in the work of man's redemption. *I am content to do it*, is the unreserved and self-devoting language attributed to Him by the sure word of prophecy; and nothing—labor, suffering, reproach—nothing could divert or deter Him for an instant, or in the least degree. The Christian need not be told that from the first dawning even to the close of his moral responsibility, he too has duties required of him of grave and momentous import—duties to his God, to his fellow men, and to his own soul. He need not be told how much there is in the divine word of command, of encouragement, and of warning, to enforce an humble imitation of his Lord's entire and willing self-devotion, *I am content to do it*. In his case, too, this may have to be fulfilled through labor, suffering, and reproach. Be it the subject of his constant solicitude, prayer, and effort, that he may always have in mind, and always bend himself to faithfully observing, his Master's injunction, *Learn of Me.*

Go then, Christians, to the sanctuary. There *learn*, there *deeply ponder*, there pray for grace that you may *duly profit by*, the example set by your Lord in the sufferings which the Church there now commemorates.

Tuesday before Easter.

The sufferings of Christ may be considered as intimately connected with the evidences of the truth of His religion.

They prove that He was *sincere*.

There is not the least room to impute to Him bad design. Purposes of ambition and self-elation may sometimes stimulate to truly wonderful exposures, sacrifices, and even sufferings, in their *active prosecution* or their *defence*.—Christ's sufferings were perfectly *passive*.

It is said that He may have voluntarily exposed Himself to them, in order to gain for Himself and His cause the benefit which the experience of the world finds to flow from the *cry of persecution?* In that case the same experience teaches us to expect an evident solicitude to turn this to account by dwelling much on the excellence of the persecuted system, the innocent character and benevolent objects of its advocates, and the ingratitude and cruelty of the treatment thus encountered; by calling on associates to continue true and firm; and by denouncing the vengeance of Heaven on the persecutors. But in the case of the Blessed Jesus, we look in vain for any thing bordering on this. In artless simplicity and disinterestedness, He uses no efforts to secure sympathy or favor, or to check or intimidate His persecutors; but leaves all to the overruling of a righteous Providence.

But may not His have been the sincerity which often accompanies the delusion of the fanatic?

This only remaining supposition of infidelity is at once disproved by an impartial examination of His own character and that of His religion. The degree of fanaticism necessary to bear a man through such extremity of suffering in a false cause must be nothing short of downright madness. Do we see the ravings of this in the conduct of Christ, or in His religious system? Do we see the affectation of mysticism, the love of the marvellous, the excitement of animal sensibility, and the connivance at favorite propensities of fallen nature, which never fail to characterize the conduct and teaching of the religious fanatic? No such thing. If the Redeemer's sincerity was that of the mistaken enthusiast, it was a case of utter insanity, without one of the symptoms of that disease, and of frenzy, with all the coolness, consistency, deliberation, and well-ordered purpose, of the soundest intellect.

Let our commemoration of those sufferings of our Lord, which so greatly strengthen the evidence in favor of our religion, and place it so effectually beyond the reach of the power and artifice of its enemies, increase our confidence in it, and especially impress us with the serious consideration that our failure in being true to that religion—its faith, holiness, and virtue,—will have its guilt enhanced by the bitter sufferings which so fully attest its divinity.

Wednesday before Easter.

As on this day, Judas Iscariot set on foot his nefarious plans for betraying his Master to His enemies, by covenanting "with the chief priests, for thirty pieces of silver," to "deliver Him unto" them.(*m*)

The heinousness and aggravations of this infamy must be abundantly obvious. But horrible as these are, and revolting even to bad minds, is not the case one very apt to be imitated? Does it not call for great care on the part of Christ's disciples lest they share its guilt?

The object and effect of this sin of Judas was the death of Christ. St. Paul declares that the guilt of this may rest also on others. "The Son of God" may be "put to an open shame, trodden under foot," and crucified "afresh." This is done "if we sin wilfully after that we have received the knowledge of the truth."(*n*) Tremendous guilt of wilful sinners, in this age of Gospel light, when there can be no excuse for not having a knowledge of the truth! If it is not his own fault, the Christian knows the law of God. He knows too what are the rewards held out to encourage obedience, that abundant grace is offered to enable him to be obedient, the means appointed for seeking and obtaining that grace, and that pardon is promised on his sincere repentance, and everlasting punishment threatened for obstinacy and impenitence. He knows too of all that Christ did and suffered, and of His cruel death, for the redemption and salvation of sinners, their deliverance from the curse, and their attainment to the everlasting blessings, of the law of God. He has been enlisted by baptism into the service of this gracious Saviour, and into unrelenting opposition to His enemies. Yet he treads Him under foot, puts Him to an open shame, crucifies Him afresh, and counts the blood of His covenant an unholy thing. Can there be treachery more like that of Iscariot himself? And what is all the profit and enjoyment of sin, but the miserable price at which the sinner betrays his Lord? And what are the hypocritical pretensions of all who have not the spirit of Christ, but the infamous kiss which draws upon Him the insults of His enemies?

It appears from St. Peter's reference to the hundred and ninth Psalm,(*o*) that it contains a prophecy of this treachery of Judas, and it certainly presents an awful exhibition of the enormity of his guilt, and the horribleness of its merited punishment. Some good Christians have a reluctance to the use of this Psalm in public worship from a misunderstanding of it—a remark which also applies to a few similar Psalms. They erroneously attribute to it a tendency to sanction and foster vindictive and malignant feelings towards personal enemies. They ought seriously to ask themselves, however, whether this view of it is not doing injustice to the Divine Inspirer, who undoubtedly intended it for devotional use; and whether it does not endanger a profane and wicked abuse of Holy Writ. Spiritually considered, and viewed in the light thrown upon it by the Holy Ghost, its recital, as a prophecy of Judas, and through that, a portraying of the guilt of the enemies of the Lord, and denouncing of His judgment upon them,(*p*) is well fitted to enlist the most reverent and solemn attention, and to fix the mind on those terrors of the Lord, by which if the Christian refuses to be persuaded to a life and character conformed to His will, they will be executed on him to his great and endless wo. It is a morbid and dangerous fastidiousness, which would avert the mind from dwelling much and often on those terrors, and thus invest religion with a false show of ease and comfort to the natural man. On the other hand, it is most wholesome and profitable to ponder oft and deeply the revelations of the wrath of God against the ungodliness and unrighteousness of men. When the Church brings these revelations to our notice, we should fix our minds upon them with reverence and godly fear of the Great Being who has caused them to be written for our admonition; and with the solemn recollection that that wrath will rest on us, if we, in spirit or in deed, make that unrighteousness and ungodliness our own.

Thursday before Easter.

On this day, the eve of His crucifixion, our Lord instituted the Holy Eucharist as a solemn memorial of His redeeming sacrifice. Notwithstanding the frequent notice of this fact in the selections from the Gospels read in the services of the week, the Church adds, in the *epistle* for this day, the corroborative testimony of St. Paul. A brief consideration of the Scripture view of this sacrament is a suitable exercise for the day.

St. John, in the seventeenth chapter of his Gospel, has left on record a devout and most interesting and comprehensive prayer of our Lord, offered at this institution of His Holy Supper. It contains the following remarkable passage:—"For their sakes I sanctify Myself, that they also might be sanctified through the truth."(*q*)

The words here translated "for their sakes," more properly signify *for them*, or *in their stead*. The original of "sanctify" is the word applied to the *devotion of a victim to sacrifice*. It cannot signify here, as it sometimes also does, to *make holy*, with reference to personal character, on account of the Saviour's *divine perfections*. The former idea, *sacrificial devotion*, must here be the proper one. "Sanctified through the truth" is properly corrected in the margin by "*truly sanctified.*" The verse then, more properly rendered, would be, *In their stead I devote Myself as an expiatory Victim, that they also might be truly sanctified.* This last word being of course here used in the sense which implies personal holiness. In Hebrews x. 10, is a passage of similar import: "By the which will we are *sanctified*, through the *offering of the body of Jesus Christ.*" This expression of our Lord, then, refers to His offering of Himself as an expiatory sacrifice.

If we read attentively the evangelical history, we shall see that before the period of offering this prayer Christ evidently shunned exposure to danger and death. Now He surrenders Himself to them, and expressly declares to those who came to Him as the ministers of persecution and martyrdom, "*This is your hour, and the power of darkness.*"(*r*) Accordingly we henceforward find Him perfectly passive, using no means whatever to elude the vigilance and cruelty of His enemies. This entire surrendry of Himself was the moral act of giving Himself for the sacrifice. It was the true *offering*. His slaughter as the Victim was the work of others, to which He submitted willingly, and in the spontaneous withholding of His power to prevent them. He therefore thus fulfilled His declaration, "I lay down My life: no man taketh it from Me; but I lay it down of Myself."(*s*)

The light thus thrown on the above cited expression in the prayer of our Lord at the institution of His Supper invests it with a very peculiar, momentous, and mysterious interest. It evidently contains the solemn offering of Himself—the setting apart, giving, or sanctifying Himself—as the Victim—in that Great Sacrifice, to the *consummation* of which, by His death, the malice and cruelty of His enemies were to be made subservient; God, thus, in a most glorious and mysterious manner, as in infinitely less concerns He is wont to do, causing the wrath of man to redound to His praise, by using it for accomplishing His great and gracious purposes.

At the time when Jesus made this prayer, "He took bread, and gave thanks, and gave unto them, saying, This is My body which is given for you. And He took the cup, and when He had given thanks, He gave it to them; and He said unto them, This is My blood of the new testament which is shed for many."(*t*)

Connect these actions with the declaration made, as quoted above, in Christ's prayer on this occasion, and there results the deeply interesting conclusion that Christ, *at that time*, fulfilled the priestly function of offering Himself as a propitiatory Victim, and constituted bread and wine the representatives and symbols of His body and blood *then* offered.

The command, therefore, connected with this solemn declaration—"this do in remembrance of Me"—has a particular reference to Christ in His priestly office, offering the sacrifice of Himself. "As often," says St. Paul, commenting on the rite observed in the Church in pursuance of this command—"As often as ye eat this bread and drink this cup, ye do show"—that is, openly and plainly publish, significantly express, commemoratively exhibit—"the Lord's death."(*u*) This is done by repeating the solemn transactions which accompanied Christ's surrendering of Himself to death.

In every due celebration of this sacrament, the elements of bread and wine become, as they were made by Christ at its institution, and for all the purposes then thus designed by Him, *the body and blood of Christ.* "The cup of blessing," says St. Paul, "which we bless, is it not the communion of the *blood of Christ?* The bread which we break, is it not the communion of the *body of Christ?*"(*v*)

This evangelical view of the Holy Communion more fully illustrates the meaning of *showing the Lord's death.* There are present in the bread and wine of that sacrament (which, therefore, the Church properly terms "*holy mysteries*") in the *mystical* and *symbolical* sense which our Saviour must have meant when they were taken into the hands of His *literal* person, and therefore, as the Church says, "after an *heavenly* and *spiritual*," as distinguished from an *earthly* and *carnal* "manner," the body and blood of Christ. With these consecrated elements there is celebrated and made before God's divine majesty, the required memorial of the sacrifice of the death of His Son. Thus is there a showing of that death *before the Almighty Father*, that is, a pleading of it for the fulfilment of the merciful purposes for which it was designed and effected. There is a showing of that death *to the Church*, as the source of all her privileges here, and all her hopes and prospects for eternity. There is a showing of that death *by each devout recipient of the elements*, as his declaration to God and man of an humble reception of the great doctrine of Christ's atonement, and his embracing of it, in the exercise of the true and living faith of the Gospel, as his only dependence for all spiritual and eternal good.

In this scriptural view of the consecrated elements in the eucharist, consists the fitness of the application to them of the strong language of our Lord, recorded in the sixth chapter of the Gospel according to St. John: "I am that Bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. It any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is Meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. He that eateth Me, even he shall live by Me. He that eateth this bread shall live forever."

But this presence of the body and blood of Christ in the Eucharist, brings those who partake of it "unworthily" into the awful state of being "guilty of the body and blood of the Lord,"(*w*) of offering them indignity by profaning their symbols and representatives. Consequently, so far from being efficacious for good merely in itself, the Lord's Supper is so only to the meet partakers of its holy mysteries, and will but increase the condemnation of those who presume to receive it unworthily. Hence the infinite importance of the precept, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."(*x*)

What are the proper heads of such examination, may be gathered from the nature of the Sacrament. It is a memorial of the sacrifice of Himself which Christ offered for our sins; and therefore must require in the recipient that repentance which is a prescribed condition of our experiencing the full benefits of His sacrifice. Repentance supposes a steadfast purpose to forsake sin, and lead a new life, with an humble reliance on the grace of God to enable us to do so, a diligent seeking of that grace by the due use of the appointed means of its conveyance; and the faithful giving up of our moral agency to the guidance and aid of that grace. As a commemoration of Christ's sacrifice, the Eucharist necessarily requires true and lively faith in His atonement, and heartfelt gratitude for the infinite love which it manifests, in its connection, as their only meritorious cause, with the pardon of our sins, our favor and acceptance with God, all our spiritual privileges and blessings here, and all our hopes of happiness hereafter. Bringing Christians together in joint commemoration of the infinite love which unites them as equally the objects of the merciful and affectionate regard of their God and Saviour, it calls them, in accents of the tenderest and most moving persuasion, and with awful warnings of their inconsistency, guilt, and danger, if they heed them not, to the mutual cherishing of Christian love, kindness, and charity.

Repentance, faith, and charity, then, are the leading qualifications required by the nature of the Lord's Supper, of those who come to it. Whether they possess them, let them examine themselves seriously, closely, in the fear of God, and with humble, faithful prayer that by His grace they may do it aright and effectually. As taught by their good mother the Church, let them thus "examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrrnce of His death; and be in charity with all men."

Such is the holy ordinance, which as on this day, was instituted by Christ, and enjoined upon His followers as the mode in which they are to declare their faith in His atonement, throw themselves on the sure promises of His covenant, and seek the spiritual and eternal blessings which He purchased for His people. It may, therefore, be properly regarded as constituting, in its due observance, *the* mark of distinction whereby they who have true faith in Christ, and look for salvation through Him according to His Gospel, may be discerned from others. Hard as this saying may appear to multitudes who profess and call themselves Christians; let them seriously ask whether such profession can be both enlightened and sincere, if it include not the evidence that Christ requires to be given that His atoning love and mercy are truly believed in.

(*To be continued.*)

(*a*) Compare St. John xix. 17, and St. Matthew xxvii. 32.

(*b*) There is a painful intensity of meaning in the Hebrew word translated "pierced" in the prophetic allusion in the twenty-second psalm to our Lord's crucifixion—"they *pierced* My hands and My feet." It literally signifies they *dug*, implying a somewhat slow and peculiarly lacerating process, necessarily increasing the poignancy of suffering. A slight variation in the reading of the original word, for which there is respectable authority, makes it contain a reference to the tearing and gnawing inflicted by a lion on his prey. In this sense too the idea of peculiarly acute suffering is greatly strengthened. What a fitting theme of contemplation—how abundant, how mysterious, how absorbing, how every way contributive to spirituality, seriousness, and devotion—is afforded by *the wounds of Christ!*

(*c*) It is very desirable that *both* the daily services should be regularly attended through the week. The Morning Service is the most valuable, as being the most richly fraught with Bible references to the one absorbing topic of Christ's sufferings and death. The natural man at once raises the objection that all this will take too much time from worldly cares, pursuits, and duties. Let the honest and sincere Christian seriously ask himself whether there is not many a worldly call through the year for which he gladly makes a much greater and more important withdrawal from strict business and duty, than all that would be required for the due honoring of the Church's holy days. A little forecast and timely arrangement would, in very many cases, allow the Christian so to order his necessary worldly concerns in Passion Week, as to be well able to go up to the temple at the appointed hours of daily prayer.

(*d*) Isaiah liii. 7. (*e*) 1 St. Peter ii. 23.
(*f*) St. Luke xxiii. 34.
(*g*) St. Matthew xxvi. 39.
(*h*) St. John xi. 35. (*i*) St. Mark xiv. 34.
(*j*) St. Matthew xxvi. 42.
(*k*) Hebrews xii. 6, 10.
(*l*) 2 Corinthians iv. 17.

(*m*) St. Matthew xxvi. 14, 15.
(*n*) Hebrews vi. 6; x. 26, 29. (*o*) Acts i. 20.

(*p*) The expressions "let him be condemned," &c. &c. may be understood, with equal justice to the original, in the *future, he shall be condemned*, &c. &c. In their present form, however, they may be regarded as an appeal of the attribute of *divine justice* against those who resist and refuse the intervention of *divine mercy.*

(*q*) St. John xvii. 19. (*r*) St Luke xxii. 53.
(*s*) St. John x. 17, 18. (*u*) 1 Corinthians xi. 26.
(*t*) St. Luke xxii. 19; St. Mark xiv. 23, 24.
(*v*) 1 Corinthians x. 16.

(*w*) 1 Corinthians xi. 27. (*x*) 1 Corinthians xi. 28.

For the Churchman.

Wardens and Vestrymen.

Rev. and Dear Mr. Editor,—The duties and qualifications of Wardens and Vestrymen are so important, and at the same time so ill understood among us, that any publication tending to throw light on the subject, must be welcome to every true friend of the Church. A brief and unpretending pamphlet was placed in my hands a day or two since, which is admirably calculated for this purpose. Its title is as follows: "Brief Remarks on the Offices, Duties, and Responsibilities of Wardens and Vestrymen, addressed to the People of his Charge, on Easter Monday, by a Presbyter of the Diocese of New York." It is written by one of the ablest hands, soundest heads, and truest hearts, in the diocese; and deserves to be diligently considered, both by those who hold these offices, and by those who choose them.

The author, after adverting to the many vague and erroneous notions, and the disregard of sound Church principles, generally prevalent in regard to these offices, proceeds to point out what the Church says on the subject. As is natural, he begins with the Prayer Book, and gives the Rubrics in the Communion Service, and in the Consecration and Institution Offices. He then cites the various Canons of the General Convention relating to these duties: these are, the 15th, 26th, 30th, 31st, and 36th.

Afterwards, the Constitution and Canons of our own Diocese; Articles 3d and 7th of the Constitution; and Canons 2d, 4th, 7th, 11th, and 17th are quoted for this purpose. As I do not wish to swell this article to an immoderate length, I merely give the references: those who have copies of these documents (and every Churchman ought to have them) can examine them for themselves.

Having thus shown what the Church has declared concerning these offices, he next gives us the legislation of this state contained in the two acts of April 5, 1813, and March 5, 1819.

The author proceeds to show the distinction between the *ministry* and the *government* of the Church—terms which are often confounded in popular language as being synonymous. "The ministry of the Church being in its origin and nature divine, and deriving its essential powers altogether from God, is necessarily unalterable by man. This cannot be subject to the ever-varying and changeable opinions of the world; and wherever this ministry exists, as established by Christ and his apostles, it must be uniform and always the same." It is easy to see that the writer believes in the necessity of an *official sanction* for the legitimate exercise of the ministerial office, and in the necessity of its *unbroken succession from the apostles*, through those duly commissioned to ordain. This gentleman would make a poor appearance in spouting at the Tabernacle and such like places, but his doctrine is that of the Prayer Book, notwithstanding.

He then shows what the *government* of the Church is. "This enters not into the *esse*, but the *bene esse* of the Church, and is important not so much to her existence as her welfare. And this being of earthly origin, and of human contrivance, may, and necessarily must, vary with the varying circumstances of mankind, as affected by their civil government, laws, customs, and habits. "The essential powers of the ministry, being altogether spiritual, and derived entirely from the commission Christ gave to his apostles, are, of course, confined exclusively to the clergy; whereas in the government of the Church, which is, for the most part, of a secular nature, and which derives its powers from the Rubrics, Constitution and Canons of the Church, the Laity are allowed to participate. It will be seen, therefore, that while the ministry, entering into the *essence* of the Church, is divine and unalterable, the government of the Church, having respect to her *circumstantials*, may vary in different countries; and, at different times, in the same country."

This distinction is clearly expressed, and ought to be attentively considered by those who would speak and act understandingly. I know an old gentleman, very fond of expressing his opinions on Church matters, who insists upon it that our bishops derive all their authority, both spiritual and secular, from the Constitution and Canons of the General Convention; and he appears to think that if they were at once repealed, and nothing put in their place, the bishops of the American Church would cease to have any spiritual authority, or be able to perform any ministerial function. There are too many legislators of this kind in our Convention. The author, after pointing out the resemblance between our Church polity and that of the federal government, very justly remarks: "This [i. e. the Church] whole government may be changed, and even destroyed, without at all impairing thereby the essential powers of the ministry of the Church."

The influence of civil institutions on the government of the Church is illustrated by a comparison between the Churches of England and America; and by the legal regulations of New York and Connecticut. In the latter, "all ecclesiastical matters are transacted *society-wise*—i. e. by the voice of all the legal voters of any church or congregation duly assembled in society meeting." For the expediting of business, it is true that a "Society's Committee" is generally appointed; but this body has no power to do any secular business except such as is expressly delegated to them by vote. In New York, the Rector, Wardens, and Vestrymen constitute a Corporation, to which, for the time being, are committed all the secular concerns of the church. "The parish or society, as such, has no powers: all is entrusted to the Rector, Wardens, and Vestrymen; and further, the powers of this Board are uncontrolled and unlimited but by their own judgment and the ordinary restraints of law. All the land, buildings, and revenues of the parish, with the care, control, improvement, and management of the same, are in the power of the Vestry; in short, all the secular concerns of the parish are entirely at their disposal."

We often hear it said that Wardens and Vestrymen have no necessary connection with spiritual matters, and that therefore their religious and even moral character, is of small consequence. Our author shows that they "can stay the initiatory steps of all candidates for holy orders; can appoint delegates to the Diocesan Convention, wherein is lodged the Diocesan government of the Church, and through which they share in her general government; and they can call their own rector, determine on his institution, and settle the amount of his support. Nor is this all: they can in certain cases [see Canon 31] open the doors of their church, even against the will of their rector; and further, if, in their opinion, occasion require it, they can present him for trial."

In matters *purely secular*, the Wardens have much the same powers as Vestrymen, except that the presence of one at least is necessary to make a quorum, and that he has the right to call meetings, and preside, in certain contingencies. In the *ecclesiastical* relation, however, they sustain a higher character, and have higher powers than Vestrymen; they are the clergyman's more immediate advisers; and among their special duties, they are to look after and report to the rector the poor of the parish, and notoriously evil livers; look after the church and other buildings belonging to the parish; take charge of the communion plate and vestments, and keep them in proper order; provide the elements for the holy communion, (which ought to be of the best kind,) prepare the altar for their reception, and collect the alms of the congregation, and present them to the priest; also, aided by the Vestrymen, to maintain order in the house of God, and admonish all offenders against propriety and decorum. I am told, that when an eminent English bishop heard of a flagrant disturbance of public worship which happened in this city about two years since, he immediately asked, "What! where were the Wardens? what were they about?" The question was a natural one.

It is well remarked, "We have a right to expect, that if Wardens and Vestrymen will not labor to bring others to the house of God, they will take care to set a wholesome example, by being always there themselves. And permit me, [illegible] Brethren, with some plainness, but with great respect and affection, to say, that if Wardens and Vestrymen do not set this good example, they fail in a very important part of their duty; they encourage others in negligent and careless habits, become stumbling blocks before weak brethren, throw discouragements in the way of their clergyman, and retard the onward course of the Church, by the very influence which was designed to advance her prosperity. Let it be remembered, that the offices .... were designed .... not merely for the care and management of her secular interests, but also for the promotion and security of her spiritual welfare."

The concluding part of the pamphlet contains some judicious observations on the qualifications for these offices: "They are not specified either by the law of the state or the canons of the Church. It is not necessary, perhaps, that they should be. The nature of the offices and the duties to be performed by those who hold them, clearly indicate what *should be* the character of the men." He then proceeds to state what the qualifications are: They should be not only honest, but in every sense trustworthy and responsible men. Not merely moral men, but of an unquestionable and shining character—not only religious, but Christian men—members of the Church—baptized persons. "To say nothing of the inconsistency of a man holding an important and responsible office in the Church, while he refuses or neglects to become a member of it, and from whom she withholds at his death her Burial Office, what must be the influence of such chief and leading men of a parish, who reject, or set at nought, that holy Sacrament whereby alone the Church has existence, and over whose earthly remains she forbids the use of her last solemn services." "They should be well informed, sound, consistent, and exemplary Churchmen,—not from worldly interests, but from principle,—who hold rightly the doctrines, maintain steadily the discipline, and attend constantly the worship of the Church; who exhibit her principles in their life and conversation, and who are ready and willing to devote a reasonable portion of their time, their talents, and their wealth in her service." "And though not always practicable, it is yet certainly desirable that [they] should be also worthy communicants in the church—viz., members of the Body of Christ. For surely much of the wholesome and powerful influence of that high and holy example which it is our right to expect in the chief men of a parish, is lost, if not worse than lost, when the congregation see them holding themselves back from the Lord's table, refusing the memorial of the Saviour's love, and disregarding His dying command."

I have ventured to offer this brief synopsis of this valuable though brief pamphlet, in the hope that general attention may thereby be called to it, and to the important topics of which it treats. In some parishes the most lamentable indifference generally prevails, and a few designing or self-sufficient individuals take the whole matter into their hands: Mr. A is a man of wealth, and must be propitiated, though a Puritan, a Unitarian, a sceptic, or a profligate: and he is made warden (proh pudor) in order to *gain influence for the Church!*—and a goodly influence he exerts. I knew a parish some years since, where a very respectable person, but a Unitarian, was appointed to this office. The church being vacant, he invited a minister of that denomination to *occupy the pulpit;* and he actually officiated several times before the rest of the vestry became conscious of the outrage, or found out that they had the power to prevent it. Often some turbulent and factious character, bankrupt in fortune and character, comes into a country place from this good city of Gotham, to hide his diminished head: but ignorant of his circumstances, and misled by his magniloquence, the inhabitants look upon him as a great man, a wonderful Churchman, though not perhaps even baptized, and seek to secure his *business talents* for the Church: and they soon find the parish in hot water, and the accounts by no means balanced.

In some of our smaller parishes, the greatest difficulty is experienced in making up the legal number of the Vestry, and at the same time securing the services of proper persons. The question has been asked me by a clerical brother, whether the 9th section of the act of 1813 applies to the Episcopal Church. This allows any religious corporation other than chartered ones, to reduce the number of trustees to not less than three, at any annual meeting, when they deem it necessary. I see no objection to its application to our Church, if it can legally be done, and think it might be used in some cases with very great advantage. I wish therefore that some legal gentleman would favor us with his views on this point.

The present time is unwillingly adopted for the discussion of this subject, because the organ of sedition in this diocese is again sounding the alarm, stirring up strife for the approaching Passion Week, and Easter festival. The notable discovery is made, that if the Vestry choose the delegates to the next Diocesan Convention, they will generally be Puseyites; but if they are chosen by the congregations *at the same time* with the Vestry, they will be anti-Puseyites. How the same persons will, on the very same occasion, choose a Church Vestry and anti-Church delegates, I do not pretend to understand; but it is declared solemnly, that if this plan is adopted, the advocates of Church principles will at the next Convention be scattered like chaff before the wind. The disorganizers have been so successful in their efforts in the Convention thus far, that this oracular opinion is entitled to the highest consideration. I humbly hope, that when they have gained the victory, they will exercise it mercifully, and not starve us quite to death, as Hiram Ketchum, Esq. intimated in his *logical, gentlemanly,* and *eloquent* harangue, might come to pass. One thing, however, is certain, that if the qualifications for Wardens and Vestrymen above set forth are extended to delegates likewise so far as this: that it is required that they shall be persons of *unblemished moral character*, some of the loudest declaimers upon the beauty of morality at the last Convention will be far enough away from the next. M. N.

For the Churchman.

"Choice of Delegates."

Mr. Editor,—I am neither a lawyer, nor the son of a lawyer; but humbly conceive that there are some things, both in principle and practice, connected with law, respecting which much legal knowledge is not necessary, to lead to a right apprehension of their true character and bearing. A correspondent of the Protestant Churchman, "A Layman," refers to Article III. of the Constitution of this Diocese, where it says that "Lay Members" of the Convention are "to be chosen by the Vestry and congregation of each parish; and thus comments upon it: "There can be no doubt of the right of the congregations to appoint their delegates, whenever they choose to assert that right; and that in such cases the Vestries have no power to act." He also speaks of this clause in the Constitution as "manifestly intended to provide for an omission on the part of the congregation."

Now I presume to think that all this gives a decidedly wrong view of the case. With the aid of what degree of common sense it has pleased my Maker to allow me, I will venture to suggest, that, by mentioning "the vestry" first, the Constitution confers the primary right upon them, with the allowance of their making it over, if they choose, to the congregation;—and with the right in the congregation to exercise the prerogative, if the Vestry neglect or refuse to do so. I would, therefore, reverse the proposition of "A Layman," and say that the above provision of the Constitution is "manifestly intended to provide for an omission on the part of the" *Vestry*. I suppose there is a certain equitable construction to be put on all such provisions, by which reasonable time is to be allowed the party primarily invested with a right, to exercise the same, before another party can act upon the supposition of the *neglect* or *refusal* of the former. In other words, I suppose that if a congregation should not act with the express request or permission of the Vestry, they must make it satisfactorily appear that the Vestry did positively refuse, or had had time enough to act to justify the charge against them of neglect, or what perhaps the lawyers would call non-user, to the danger of the loss to the parish of a privilege conferred by the Constitution—a question which, in the event of there being counter-claimants, I presume the Convention must decide.

If I am right in these conjectures, no congregation has a right to elect delegates at the Easter Vestry election; nor can they have the right, until sufficient time has elapsed, after the election, to allow the Vestry to exercise the prerogative primarily conferred upon *it*.

So much for the *principle* of the case. A *practical* difficulty also presents itself to my mind, apparently insurmountable as the law now stands. I think I have sometimes heard of constitutional or legal rights being conferred, which could not, however, be *enjoyed*, or *acted upon*, for the want of legal provision of the *modus* in which said rights are to be got at. Suppose, for instance, that Congress, or the Legislature, should give certain powers to a Convention of the people, but neglect to provide a legal method of calling such Convention, and testing the right to a seat in it; *could* the Convention meet; or would the prerogative thus conferred on the people be any thing more than a dead letter; until this defect was remedied by the proper authority? Now I have not the laws of the State by me; but I recollect nothing either in them or in the Canons, which provides for meetings of the congregation, confers the right of calling such meetings, or determines who shall have seats in them. It is true, the law of the State requires a *meeting* for the purpose of *incorporation;* which meeting is to be duly organized, and has certain powers given to it. But that meeting adjourned, *sine die*, and the incorporation complete, does the law provide for any subsequent meetings? It provides indeed for annual elections. But the election of Wardens and Vestrymen is all that is herein committed to the parishioners. It does not suppose a *meeting*. The poll is open for an appointed period. Save, however, the legally appointed presiding and returning officer, there need not be present at one time, more than one parishioner, the individual then depositing his ballot. At no period, during the election, have the persons present a right to resolve themselves into a meeting, with any powers whatever. I apprehend that legal provisions in *other* States and Dioceses have led to the erroneous impression that there is provision *here* too, for *parish-meetings* similar to those *there* held. I see not how, as matters now stand, the constitutional provision for the election of delegates by the congregation, can be *acted upon*.

The regular and orderly method, in the present state of things, and until legal provision shall be made for parish-meetings, for congregations to manifest their wishes in the choice of delegates is to vote for wardens and vestrymen in whose judgment, discretion, piety, and Churchmanship, they can rely for choosing fit men.

Respectfully submitting these thoughts to my fellow-churchmen throughout the diocese, I would also beg them to say, whether as Christian men and Christian citizens, they can, in the present posture of our civil affairs, lend a feather's weight of influence to projects or acts which would detract aught from the jealous respect for law and order, and the as yet dominant influence of conservatism, which render the Church so interesting in the estimation of wise and good statesmen, and the soundest and most valuable members of society. NEW YORK.

P. S. Since writing the above, it has occurred to me that some may think that the congregation may choose delegates at the Easter-election, not *as a meeting*, but by ballot, just as the Church-wardens and vestrymen are chosen. This could hardly have been in the mind of "A Layman," because he speaks of the parishioners being "called upon to *assemble*," &c. &c. The law calls for no *assembling* at the vestry elections. All that *it* supposes the electors to do, is to come, each one severally, deposit his ballot, and then retire. Who has a right to say that the congregation must be confined to a particular *time* and *mode*, and what that time and mode shall be, in exercising a prerogative, when the law conferring the prerogative does not say? Again: Is the term *congregation* ever applied to the body of *legal electors* after their incorporation? If not, who has a right to say that when the *Church* gives power to a *congregation*, none can exercise that power except those whom the *State* makes civil electors? I must continue of the mind, that until the Church legislates more definitely as to the lawful exercise of this prerogative by the congregation, it is an impracticable one.

For the Churchman.

"ALMIGHTY GOD, WE BESEECH THEE GRACIOUSLY TO BEHOLD THIS THY FAMILY, FOR WHICH OUR LORD JESUS CHRIST WAS CONTENTED TO BE BETRAYED, AND GIVEN UP INTO THE HANDS OF WICKED MEN, AND TO SUFFER DEATH UPON THE CROSS."

Mr. Editor,—What a deeply interesting and affecting view is given of the Church in this first Collect for Good Friday! It is God's family, so loved by Him that He sent His only Begotten Son to be its Redeemer, Head and Saviour; so loved by this blessed Lord Jesus Christ, that He was contented, for it, to do and to suffer all the exceeding great, beneficent, and mysterious acts, pains, and sorrows, which good Christians are now wont more especially to commemorate. It is a view which, let us hope, moves and directs many a pious heart in yielding its Passion Week compliance with the remembrance at the throne of grace which has been asked in behalf of our "beloved afflicted diocese."

Indeed all the collects for the holy week are fraught with matter of devout reflection every way favorable, through the divine blessing, to the proper offering of the prayers and intercessions to which we have been thus called.

We have in those collects the principle which the Church, like the Gospel committed to it, ever makes prominent, that we were graciously admitted to an interest in the blessings of God's covenant of mercy in Jesus Christ, by our being baptized into His death, a privilege which we may always plead as a ground of hope and trust, provided we are true to the weighty obligations which it imposes. It is properly called being baptized into the *death* of God's blessed Son and Saviour Jesus Christ. This is true of baptism, inasmuch as the death of Christ, accomplishing the great atonement which lies at the foundation of the Gospel covenant, into which baptism is admission, may well be regarded as representing the whole Gospel scheme. The expression may also be considered as referring to that designed end and effect of baptism which, from Holy Scripture, the Church urges in the declaration "that as our Saviour Christ died for us, so should we who are baptized die from sin." Such is the supplication in the collect now considered; "Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with Him." These corrupt affections are the same that are frequently called in Scripture the flesh, the body, the carnal mind, the old man. This, we are told, must die in us, we must mortify or kill it, we must crucify it, if we would be Christ's; and it refers not only to those affections and lusts which have their seat properly in the body, but also to all inclinations, desires, dispositions, tempers, passions, which have regard solely to the life that we now live in the flesh. Our being baptized into the death of Christ, as it constitutes our death to our natural state, and resurrection to a state of grace, called in the Church Catechism a "state of salvation," so does it lay us under an obligation, and engage us in a covenant promise and vow, thus to be "buried with Him." Christ's burial concerned only His body. His soul was alive, holy, and happy in paradise, and still, as may be gathered from Scripture, intent on doing His Father's will. So the burial with Christ to which the Christian is called, relates to what concerns the life that he now lives in the flesh, considered in contrast with the spiritual life, or that which concerns his soul. The former is to be laid aside, parted with, put an end to, as furnishing leading and paramount objects of thought, care, and concern. Withdrawn thus from what is of the earth earthy, and therefore removed in a good degree from earthly observation, his *life*, the moving principle, the prevailing character, the dominant purpose, of his being, is to be hid with Christ in God, there conferring on him a peace, joy, and happiness which the world knoweth not, and there enlisting him in a perpetual and absorbing devotion and duty which the world understandeth not. This practical operation of that Spirit of God by which the whole body of the Church is governed and sanctified, and which is promised and pledged to all faithful Christians, is the gracious fulfilment, in individual cases, of the further prayer that every member of that body, in his vocation and ministry, may truly and godly serve the Lord. And as the regeneration of baptism gives the baptized a new birth from the state of nature to the state of grace, he should regard this Christian state, that is his Church-membership, as giving him his real character as a moral and responsible being. Every duty of piety and charity, every domestic, social, and civil obligation, he should consider as appertaining to his vocation and ministry as a member of the Church—as a Christian. Its discharge should be of the vital energy of that life which is hid with Christ in God, to the entire subjugation of worldly views, feelings, motives, and appliances. Especially should such be the principles, views, and feelings with which he discharges the functions of any vocation and ministry having a direct reference to the Church, whether in its pastoral care, or in any department of lay trust and service. All his duties, of every kind and grade, should be parts of a general and perpetually working system of truly and godly *serving the Lord*. And to this it is essential that in them all there be the controlling influence of following "the example of" Christ's "great humility." Affections and tempers at variance with this are deadly hostile to the Christian spirit and life.

Greatly too will be the Christian's need of the further prayer that he "may follow the example of" Christ's "*patience*." Sore will be the trials calling for the full influence of this virtue. The just, wise, and good discipline and chastisement of his Heavenly Father; the perpetual assaults of the temptations of the world, the flesh, and the devil; the hostility of worldly and wicked men; the misapprehensions, misrepresentations, scoffs, and reviling resulting from the inability of the unrenewed mind to judge of *his* principles, motives, and acts, whose life is hid with Christ in God;—these will be perpetual trials of his patience; and that they may not overcome it, should add vigilance to his watchfulness, earnestness to his care, fervency and constancy to his devotions, strength to his faith, and vigor to his efforts.

But that charity which is the fulfilling of the law, and is greater than either faith or hope, is not duly observed, and therefore God is not duly obeyed, nor the Christian profession honestly and sincerely maintained, unless a part of the heart's devotion to evangelical duty be a warm and active interest in the spiritual welfare of others. Very fitting, therefore, and very beautiful, is that order of the Church whereby, on the solemn day on which she gathers her children around the cross, and bids them look on Him who is there immolated, she would have that love of each other which such a sight of a common mercy cannot but awaken in ingenuous Christian minds, expand itself until it embraces all of that whole family of man for which the sacrifice was offered, and warms the heart with prayer for those who are still out of the "home" of the covenant of grace. We that are of the house of the Lord, in humble and bounden imitation of His love who desires "not the death of a sinner, but rather that he should be converted and live," willingly listening to the call to pray for "mercy upon all Jews, Turks, Infidels, and Heretics," and that God would "take from them all ignorance, hardness of heart, and contempt of" His "word; and fetch them home to" His "flock;" should have our hearts warmed with an affectionate desire for so unspeakable a blessing, and a cordial devotion of effort towards its accomplishment to the full extent of the means and fitting opportunities placed within our reach. And such prayer, affection, and duty, should apply also to the unhappy beings all around us, and throughout the extent of our professedly Christian country, of whom it may be justly said, "they are not all Israel which are of Israel;" who, naming the name of Christ, and perhaps baptized into Him, are still, to the grievous detriment, and imminent hazard of their souls, to the disgrace and serious injury of society and the commonwealth, and to the dishonor of their God and Saviour, the guilty slaves of ignorance, hardness of heart, and contempt of God's word.

Thus let evangelical faith, devotion, and charity warm the hearts and animate the steadfast, consistent, and constant obedience, of those who are baptized into the death of Jesus Christ; then, when they are called to "pass through the grave and gate of death," it will, "for *His* merits," be to their "joyful resurrection."

May our great and gracious Lord and Master, of whose tender love even unto death the Holy Week is especially commemorative, see His ministers and people who compose the section of His flock which forms our "beloved afflicted diocese," daily bowing their knees to His and their God and Father, and in humble craving of such mercy in its behalf as to His infinite wisdom and goodness may seem most fitting, offering, in true faith, the prayer, "Almighty God, we beseech Thee graciously to behold this Thy family for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. Amen." FAITH.

Lay nothing too much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters: be not violently bent on any design, nor let any worldly cares hinder you from taking care of your soul; and remember that it is necessary to be a Christian (that is, to govern oneself by motives of Christianity) in the most common actions of civil life. Holiness being a necessary qualification for happiness, it follows that the holiest man will be the happiest, (for there are certainly degrees of glory.) Therefore a Christian should lose no time to gain all the degrees of holiness which he possibly can; and he who does not do so is in a fair way of not being happy at all. The only happiness of this life is to be secure of a blessed eternity.—*Bishop T. Wilson.*

The Churchman.

New York, Saturday, April 4, 1846.

Floyd Smith, General Agent, No. 12 John street, up stairs.

☞ The Editorial department of "The Churchman" will continue under the *exclusive control* of its present Editor.

We began our former article with the remark that the word *develop* might convey to some minds the same idea as the word *reveal*. The words, however, mean different things, and it is important to distinguish them.

Both these words are borrowed from natural and applied to spiritual things, but in the former the allusion is to the lifting of a veil or covering which conceals an object from our sight. In proportion as the veil is raised the object is *revealed* i. e. *uncovered, disclosed*, or *exhibited* to us. Thus when GOD, or the Will and Counsels of God are said to be *revealed*, they are regarded as objects extraneous to us and independent of us; and the objects are supposed to remain the same, neither enlarged nor in any wise altered; only a veil or covering which was over them is lifted up, so that the whole or a part of the object may be seen.

In the latter case the allusion is to a seed which is planted in the ground, or to yeast which is mixed with dough; both which assimilate and incorporate with themselves foreign ingredients and enlarge by means of such admixtures. And this metaphor the Scriptures aptly and beautifully use to illustrate the knowledge of God not as it is communicated to us but as it works within us. In this case, however, the doctrines of CHRIST are not considered as objects without us but as elements within us; so that in strictness of speech, it is not the doctrine but the idea of the doctrine which is immediately operative in the mind.

Revelation then is the discovery to us by GOD of Himself, His will and His purposes in regard to us; and revealed doctrines are doctrines so discovered and exhibited to the minds of men by GOD as objects to be apprehended and received into the mind by the act of faith. Development denotes a process carried forward in the human mind, and a developed Christian doctrine is a doctrine which has been once revealed and received into the mind and afterwards reproduced in a modified and expanded form. A revealed doctrine is not changed by revelation, only the veil which hid it from our view is removed; a developed doctrine is changed by development, having assimilated and incorporated with itself something foreign to its proper nature. A revealed doctrine, considered simply as revealed, is wholly objective; that is, it is exhibited to the mind as an object of contemplation out of the mind; a developing doctrine is wholly subjective; that is, it exists only in the human mind. Strictly speaking a revealed doctrine is incapable of development; it may be at first partially and afterwards fully revealed, but it cannot, strictly speaking, be developed; it being only our idea of the doctrine and not the doctrine itself which develops. A development of Christian doctrine, therefore, or a developed Christian doctrine, is so far from being a revealed doctrine, that it is at best only a human dilution of a human idea of a revealed doctrine.

We are not ignorant of the difficulties which are alleged against Revelation as a means of making known to us the Supreme Being and His purposes toward mankind. But we contend that the consideration of them is here irrelevant; being proper to the controversy with skeptics and infidels. It is sufficient for us that the Scriptures themselves and the consentient use of all Christians, have determined in favor of Revelation in contradistinction to development as the means of making us acquainted with the Divine Being and counsels. Besides, Mr. Newman himself is so far from rejecting Revelation as a means of making known to us the Divine Being and counsels that he everywhere recognizes it, at least in words, and makes it the basis of development; of course, therefore, a consideration of the objections which may be brought against it would be gratuitous and irrelevant. Our attention must be directed to the point of real difference not to that of professed agreement. If it should turn out that his theory of development is really a substitute for Revelation, in fact supersedes it, this will suffice to prove futility.

Now by whom has the Christian Doctrine been revealed? It has been revealed in and by our Lord CHRIST. The fact of His being the Eternal Son or Word of God, as evidenced by His Resurrection, is proof that His doctrine is the very truth. The words which He spake they are truth; the things which He suffered and did, they are the foundation of eternal life for man. While on earth He chose a certain number to be with Him, that they might be the witnesses to man of His words and deeds, and He gave them His Holy Spirit to preserve them from all error in delivering their testimony to the world. To these witnesses, therefore, to what they have written or what they have said, we must refer for all the knowledge of the Christian Doctrine which it is possible for us to obtain. The heavenly doctrine as it dwelt in and passed from our Blessed Lord was pure, unadulterated with any earthly or foreign admixture; and as the Apostles were chosen and inspired by Him to exhibit the doctrine to the rest of mankind as they received it from Him, it comes to us on their testimony in the same purity in which they received it. By word and by letter they committed the same doctrine to the Church, to be guarded and preserved in the same purity and integrity to the end of the world.

What is it which the Apostles have thus delivered? It is the Christian Doctrine; not their own ideas of the doctrine, not their own judgments on the doctrine—for to what end were they inspired except to preserve the heavenly doctrine which they delivered from all human admixture?—but the Christian Doctrine itself.

And what is it which the Church now delivers to be believed in order to salvation? It is the Christian Doctrine; not her own ideas of the doctrine, not her own judgments on the doctrine—for these would be certainly of no more value than the ideas and judgments of the Apostles themselves, and therefore no more fit than theirs to be incorporated with Him who is the Truth, very God of very God—but the Christian Doctrine itself.

We do not mean—God forbid!—to derogate from the judgments of the Church nor the judgments of the Apostles; no, nor yet to deny the infallibility of the Church and the Apostles in the discharge of the trust committed to them. But we say that the judgments of the Apostles may be revered and obeyed as apostolical; and the judgments of the Church as ecclesiastical without being confounded with, without being considered as other than subordinate to the testimony which the Apostles gave and the Church has preserved respecting the doctrine and Person of our Blessed Lord; and that the infallibility of both is limited to the giving and preserving of this testimony.

On this ground it is that in order to ascertain the Christian doctrine we ascend to the writings of the Apostles and the memorials of the early Church. There we find the doctrine of CHRIST, and all the facts respecting His Divine Person which have been delivered on the testimony, written or oral, of the Holy Apostles. By these we abide, declining nothing, adding nothing as of the same divine authority; assured that whatever contradicts this testimony is false; that whatever is supported by it is sufficient, and that whatever is not supported by it is unnecessary to salvation.

Most modern Protestants out of the Church, and many, we are sorry to say, within her pale, maintain that the Christian doctrine is that which each person who reads or hears the Scriptures believes to be contained in them. This opinion we reject on the ground that it resolves faith into every man's persuasion; and we contend, on the contrary, that there must be evident proof out of a man's own mind of a given doctrine being contained in Scripture; and the proof on which we rely is the consentient testimony of the Church.

Hence on these points which distinguish us from Rome, we are always ready to appeal to the judgment of the Catholic Church, not as being itself the Christian doctrine, but as evidence or proof of what is or what is not the Christian doctrine. It happens, however, that in regard to what is distinctive of the Roman Church there is a remarkable silence in Christian antiquity. In a word, unless the ancient Church, the Church of Ignatius and Polycarp, of Irenæus, and Cyprian, of Augustine and Jerome, is to be struck out from being a part of the Catholic Church, there is no proof of any distinctive doctrine of modern Rome having been delivered by the Apostles either by word or letter as the doctrine of CHRIST. Hence the Romanists have been driven to make that portion of the Church which is in communion with the See of Rome the judge of controversies and the final arbiter of truth. As the sects resolve faith into their several persuasions, so does the Church of Rome resolve faith into her own word. The Scriptural argument with the sects is fruitless and interminable, because they have no standard of truth beyond the convictions of their own minds; their own interpretation of Scripture is to them the truth. The argument from Scripture and antiquity with Rome is equally unavailing and for the same reason; since she has no other standard of truth than her own conviction: her own version of Scripture and antiquity is for her the truth, and her word is the end of controversy.—Neither the one nor the other will be concluded by the testimony and judgment of the Catholic Church from the beginning as evidence and proof of what the Christian doctrine really is. Hence, though they appeal, the one to Scripture, the other to Scripture and antiquity, yet they perpetually fall back,—the one on their private interpretation, the other on the interpretation of their present Church as that to which all else must yield. Mr. Newman, in the healthier days of his mind, described the character of the one in terms which are to a great extent applicable to the other.

> Enough perhaps was said in the last lecture to show that Romanism, however it may profess a reverence for antiquity, does not really feel and pay it. There are, in fact, two elements in operation within the system. As far as it is Catholic and Scriptural, it appeals to the Fathers; as far as it is a corruption, it finds it necessary to supersede them. Viewed in its formal principles and authoritative statements, it professes to be the champion of past times; viewed as an active and political power, as a ruling, grasping, ambitious principle—in a word, as what is expressively called Popery, it exalts the will and pleasure of the existing Church above all authority, whether of Scripture or Antiquity, interpreting the one and disposing of the other by its absolute and arbitrary decree.
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> We must take and deal with things as they are, not as they pretend to be. If we are induced to believe the professions of Rome, and make advances towards her as if a sister or a mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. No; dismissing the dreams which the romance of early Church history and the high doctrines of Catholicism will raise in the inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can. In speaking and acting on this conviction, we need not depart from Christian charity towards her. We must deal with her as we would towards a friend who is visited by derangement; in great affliction, with all affectionate, tender thoughts, with tearful regret and a broken heart, but still with a steady eye and firm hand—for in truth she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural as madmen are. Or rather she may be said to resemble a demoniac, possessed with principles, thoughts and tendencies, not her own; in outward form and natural powers what God made her, but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus she is her real self only in name, and till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.
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> Viewed thus as a practical system, its main tenet which gives a color to all its parts, is the Church's infallibility, as on the other hand, the principle of that genuine theology out of which it has arisen is the authority of Catholic Antiquity.

We have quoted this passage because it brings out distinctly the point on which we are insisting: *viz.*, that the Church of Rome resolves the Christian doctrine into her own word; and refuses to be bound by the testimony and judgment of the Catholic Church as evidence of what is the Christian doctrine.

As the theory of the infallibility of the Roman See, or the erection of it into a judge of controversies, is one expedient, so the theory of Development is another expedient to uphold the Church of Rome in her distinctive doctrines. In truth, however, the resort to such a theory is a symptom of her weakness and a virtual confession that her distinctive doctrines cannot be proved to be revealed. For the revealed doctrine is permanent and immutable, and attested by the Church in every age from the begining; and it is only because Rome's distinctive doctrines want this testimony, because they cannot be thus proved to have been revealed, but are, to use Mr. Newman's frequent expression, *new* and *additions* to the Primitive doctrine, that her advocates are driven to maintain them by the theory of Development.

There is another objection which seems to us to be fatal to this theory of Development, and that is, that it supersedes revelation. For if a defective and obscure doctrine lodged in the mind may be developed into one which is full and distinct, why may not all doctrine have been developed from a germ originally implanted in the mind of Adam? If Development comes in to supply the defect (this is Mr. Newman's word) of the revelation by Christ, why might it not have supplied the defect of revelation before CHRIST, and upward to the time of Adam? And as we can find no beginning to the process short of the first man, so we can see no end to it short of the last man. It can never be exaggerated, but must always, as its proper and natural condition, have some *new* doctrine in prospect to be added to the old. Mr. Newman hints that the infallibility of the Pope is to be one of the future new points of faith, and it is quite as likely that the temporal supremacy may be another. It supposes a perpetual series of changes similar to the course of nature, and is thus exclusive of and antagonistic to revelation, which provides a doctrine that is one, immutable and heavenly: the same yesterday, to-day and forever.

We have marked and commented on a few passages from the book bearing on these points, but must defer the insertion of them to a future number.

In the Protestant Churchman of March 21st we find the following letter from the Rev. Dr. Henry:—

To THE REV. J. W. BROWN,
Editor of the Protestant Churchman.

REV. AND DEAR BROTHER:—I have no quarrel with you for speaking of my sermon as void of argument, or for denouncing it as false and dangerous in doctrine. Had you done but this, I should not think of asking room in your columns for a word by way of reply. But when you impute to me motives which I never had, and a doctrine which I do not believe, I am sure you will feel yourself bound, in honorable fairness, to give me a chance of denying the imputation.

1. First, then, I utterly deny the ***motives*** attributed to me. My visit to Boston was entirely unconnected with the Church of the Advent; not a line or word of my sermon was prepared with reference to it, or to its position as towards the Bishop of Massachusetts; and even in suffering it to be printed, so far was the desire of "entering into the contest" from being (as you say it was) my "main drive" and "great purpose," that it was not in all my thoughts. I do not admit that the sermon *in itself* contains any thing to justify such a view of its purpose as you express; but I am quite ready to admit that, under all the *circumstances*, the view is very natural, and I do not complain that you take it: I simply desire to say that I had no such motive.

2. But in the next place—and this is a point of much more importance—I utterly disbelieve the doctrine you have imputed to me. I believe, indeed, (and it is the chief point of my sermon,) that the sacraments are effectual signs by which God works invisibly in us: and I also believe (though it is not a point I have discussed) that they are generally necessary to salvation. But I do NOT believe in "exclusive sacramental salvation" as you term it. I do NOT believe that the grace of God is tied to the sacraments, so that, on the one hand it always accompanies the outward signs, and, on the other, is not bestowed apart from the signs. On the contrary, I believe on the one hand, that the grace accompanies the signs only in the case of such as worthily receive them, and on the other, it may be imparted, and that multitudes are saved without the sacramental signs. In short, I utterly repudiate the doctrine you imputed to me: and I deny that my sermon teaches it, or any thing from which it may justly be inferred. I am bold to make this issue, and to challenge the trial of it before any competent judges.

There are many other points in your notice of my sermon on which I should be glad to be allowed to remark: but there is one on which I think I may claim the right of being heard in your columns, and that is the suggestion about apostatizing to Rome. I hope it will be gratifying to you and others to know that there are with me some serious obstacles in the way of joining the Roman Church: there are respects in which (1) her Faith is false. (2) her Discipline contrary to Christ's express command; (3) her Worship repugnant to my taste. But even were it otherwise—were her Faith and Discipline to be modified to suit my views, and were her Worship as agreeable as it is repugnant to my feelings, I could not forsake our Church, the Holy Mother in whose bosom I was born to God, in order to join a Church which schismatically refuses to hold communion with her. To do so would be the deadly sin of schism, against which I daily pray. I may fall, it is true; neither you nor I can tell what we may be left to do: and a bitter, indiscriminating and inordinate hatred of the Roman Church is one of the poorest protections—as may be impressively seen in the case of the apostacy of the eminent individual to whom you refer by way of warning. Should we not then continually pray for each other that we may be kept, by the grace of God, from errors on the right hand and on the left?

Very sincerely, your friend and brother
In our Lord Jesus Christ,
March 11, 1846. C. S. HENRY.

The Editor of the Protestant Churchman seizes on the generous and considerate admission of Dr. Henry "that, under all the *circumstances*, the view is very natural," as an exculpation of his conduct, and says; "Dr. Henry, we are well assured, knows us well enough to be satisfied that we would scorn to impute to him motives which we did not honestly think to be apparent upon the face of the publication itself."

But *are* the motives, (viz. the desire *to intermeddle* and *to engage in and prolong controversy*) "apparent on the face of the publication?" If so, why are not the passage or passages which prove the motive produced? If not, of what importance is it what the editor thinks? What proof has he that he *honestly* thinks a bad motive apparent when he cannot bring a shadow of proof to justify his opinion?

Whatever may be thought of such language in others, it certainly comes with an ill grace from one who knows Dr. H. and knows him to be incapable of being actuated by unworthy motives on any occasion and least of all in the preparation of a sermon. An honest and independent reviewer who knew the author would have cautioned his readers against the unfavorable view which circumstances and appearances might suggest to those who were strangers to his character, and would *not* have seized on these circumstances and appearances (supposing them to exist) for the purpose of propagating injurious suspicions which he, from his acquaintance with the author, would know to be false.

So much for the *motives.*

The *doctrine* imputed is what the Editor of the Protestant Churchman calls "an exclusive sacramental salvation;" that is, as appears from the context, the doctrine that men cannot be saved without the sacraments, and that the sacraments so operate as to save men without regard to the state of their hearts and lives. The same error which, to use the very words of the Editor of the Protestant Churchman, "invests these sacraments with a priestly and material charm, without regard to the state of the recipient's mind." This error the same editor tells us, "is unquestionably taught in the Romanizing theology of Oxford;" and in another place, speaking of Dr. Henry's sermon, he congratulates himself on having elicited from the author "an antidote to the mischief, which, without his explanation, it [the sermon] is calculated to produce on minds drawn within the circle of the dangerous fascinations of the Romanizing theology of Oxford and the New York Churchman."

course Dr. Henry disclaims this error; and not only so, but he expressly denies that his "sermon teaches it, or any thing from which it may justly be inferred." And he challenges the editor to the proof. Whereupon the editor discourses as follows:

We pronounce this sermon of Dr. Henry *dangerous* because it countenances and supports the Romish view, and as a whole advocates the very "perversion" of the true doctrine of the Church, against which the author himself protests in the discourse, and which in his letter below he explicitly disclaims. For the promptitude and frankness with which he has made this disclaimer we honor him; it is sufficient for us, and we trust it will be so for our readers. But it does not and cannot alter our opinion of the discourse itself. It only proves that the author's mind has been confused between Scriptural truth and Romish error, and that there needed something to arrest him in his course towards the latter. If there is any "issue" between us, it is this, and this we think can be settled without controversy, by a candid examination of the sermon itself.

In all we have said, or may be called upon, in future, to say, on this whole subject of the proper place and value of the sacraments, we hold one principle in view, which we will not allow to be violated or entrenched upon. We are under a most solemn responsibility to guard *our readers* against all confusion and mystification on these ponts. This duty seems more imperative when minds so acute as that of Dr. Henry are found to be capable of imposing upon themselves, by vague language and undefined notions. Hence we decline controversy, and content ourselves with maintaining what we hold to be true, and exposing what we as firmly think to be false.

Thus it appears that this editor adheres to his charge, and publicly repeats it without an attempt to adduce a shadow of proof. He *pronounces* the sermon dangerous, declares that "it countenances and supports the Romish view, and as a whole advocates" error, without specifying a single passage in the sermon to sustain his assertion. "We think," and "our opinion" are the whole foundation of the charge. It is easy for the editor to talk of his "solemn responsibility," and to congratulate his readers on their prospect of freedom from "mystification," but certainly *he* manifests a very peculiar sense of responsibility, and pays a poor compliment to the intelligence and charity of his readers who circulates charges to the injury of his brethren, and when challenged to the proof, declines controversy, and produces no proof but his own opinion. We wish to be serious, and therefore forbear to speak of the accumulated responsibility devolved on the Rev. John W. Brown, at the present crisis, by "the vague language and undefined notions" of such men as Dr. Henry.

When dissenters from the Church, and others in the Church who are on the same footing with dissenters, have charged us with this error, we have made allowance for them on the ground that they had not had the opportunity to make themselves acquainted with the doctrines of the Church. But no such allowance can be made for the editor of the Protestant Churchman; for the terms on which he has recently stood with the High Churchmen of the diocese have given him abundant opportunities to know their sentiments. He certainly ought to know, if he does not know it is his own fault, that they all to a man disclaim the error which he has imputed to them all in the person of Dr. Henry. Why then has he imputed it?

There is no equivocation, no division among High Churchmen on the doctrine of the sacraments. They do not hold that men may be saved by the sacraments whatever be the state of their heart and life, nor on the other hand do they hold with the Protestant Churchman that men may be justified by the instrumentality of faith only, independently of the sacraments and before their reception. What they do hold and proclaim with one mouth is that the sacraments of the Gospel are the divinely APPOINTED means of grace and salvation, but that in order to the reception of the grace which the sacraments are appointed to convey, *repentance* and *faith* (in all who are capable of repentance and faith) are *indispensably necessary.* Why does not the Protestant Churchman assail this doctrine? He has had ample opportinity to know that this is the doctrine of all High Churchmen; why then does he not honestly represent it?

The obvious answer to these questions is that this editor has put himself in an attitude in which he can only live by hostility to the Churchman, to Dr. Henry, and to the High Churchmen generally of the Diocese. As editor of the Protestant Churchman this is the very condition of his existence; and as he cannot attack the real principles of High Churchmen without coming into collision with the Prayer Book, he brings himself *to think* that they hold principles which he has had ample means to know that they do not hold, imputes these without considering the guilt which the imputation involves, mistifies his readers with an opposition to shams, and salves his conscience with the reflection that these shams are realities in his *honest opinion.* We fear that the editor is not alone in this mental process; and that the threatened declamation against "Tractarianism" will be conducted much in the same way.

In the same number of his journal which contains Dr. Henry's letter, we find the following:

BURLINGTON COLLEGE AND THE EPISCOPAL RECORDER.—The subjoined explanation of the Editors of the Episcopal Recorder on a matter already introduced to our readers, was marked for insertion last week, but accidentally omitted. The portion we have *italicised* expresses our own convictions very clearly. We expressly disclaim all disrespect towards the founder or any of the trustees of this college, and repudiate all imputation of motives. But we feel none the less bound to ask whether the religious instruction in Burlington College is or is not to be in accordance with the false and demoralizing principles of Tract XC! The history of Mr. Newman's dreadful fall, of Mr. Faber's base treachery, of Dr. Pusey's manifest jesuitism, connected with the formal adoption of the principles of that pestilential tract by The Churchman; render such questions absolutely *imperative* now on the part of parents and guardians in the Protestant Episcopal Church.

We have said that we adopted the *principle* of this Tract; that is, as we fully explained, the *principle* of tolerating in our communion those clergymen who think that the Decrees of Trent are capable of being reconciled with the XXXIX Articles. This is the truth; but the imputation of this principle would not serve the purpose of covering us with odium, and would furnish no ground for a calumnious insinuation respecting the religious instruction of Burlington College. Therefore instead of imputing to us the *principle* of the Tract, the editor imputes to us *a formal adoption of its principles,* as if we had adopted views which we have professed only to tolerate; and by artfully connecting this imputation with an allusion to Mr. Faber's base treachery he conveys the impression that Burlington College and the New York Churchman are in league to undermine the Church by a course of duplicity and jesuitism. Why is this done?

For those who know no better, who have been from their position or other circumstances unavoidably prejudiced, we can make all due allowances; but the Editor of the Protestant Churchman knows the parties whom he assails; and he knows that neither in the case of Dr. Henry, nor Bishop Doane, nor ourselves is there any ground of truth for the imputation which he makes.

We take pleasure in copying the following article from the Christian World, Boston:

We observe in the last number of the "Christian Witness," a paragraph entitled "Defections to Rome," mentioning the reception of "a communication" from Rev. Mr. Croswell, in respect to an account in the last previous number of the "Witness," of the defection to the Church of Rome of two young ladies, the one the daughter of a warden, and the other of a vestryman of the Church of the Advent. The Editor of the "Witness" refuses to publish Mr. C.'s article, alleging that there is much irrelevant matter in it, which he would be obliged to answer afterwards, thus probably inducing "a protracted controversy." He then, in a fragmentary way,—sometimes using his own language, and sometimes purporting to quote Mr. Croswell's,—undertakes to repeat a statement of Mr. Croswell's, in this unpublished communication, and then contradicts it. Although this is a matter which is no concern of ours, we cannot well forbear, (as the conductors of one religious newspaper,) to enter our protest against such a proceeding. It is equally unfair and ungenerous, and would not be tolerated, for a moment, we think, even in a political controversy. An editor, as we hold, has no right to state, or undertake to state, in his own words, the contents of an article which he refuses to print, in the author's words; nor even to make *verbatim* extracts therefrom. We make these remarks, hoping that whenever any such breach of good manners and right dealing shall be seen in our paper, that our brethren will take us, in like manner, to task for it.

We have received a brief reply of the Rev. Mr. Odenheimer to the attack on the Young Churchman Catechised, which has appeared in the Episcopal Recorder. Among other artifices for exciting favor to themselves and odium against the author, the editors of the Recorder referred to Bishop White (who it is well known held their principles in detestation) and even to Bishop Hobart. The attempt to shelter themselves under the name of Bishop Hobart, which is now become so common among Low Churchmen, is thus indignantly exposed by Mr. Odenheimer.

And, finally, the Editors tamper, as in their first article, with the name and doctrines of Bishop Hobart; intimating that his principles (just as if these Editors knew his principles!) are not sufficient for the author of the Young Churchman Catechised; and attempting a sort of commendation of that stout-hearted Bishop, saying that his works are "known and read of all men." Bishop Hobart's works known and read of the Episcopal Recorder men!!

What! has his prediction, made twenty years ago, in his fourth charge, been fulfilled, "the time will come when those who have professed it (the name High Churchman) through good report and through evil report, will be held in grateful honor?"

Have the understandings of Bishop Hobart's defamers been enlightened to discern the truth of his declaration, "the errors and heresies that deform the fair face of Christianity, can be corrected, under God, only by the principles and the policy of High Churchmen?"

Have they, at length, given in to his earnest words, "Much and solicitous observation has satisfied me that our Church is in no small danger from practices that assail the integrity and impair the efficacy of her Liturgy; from the generally increasing spread of indifference to her distinctive principles; and from the extensive operation of measures that are calculated to render those principles odious, to keep them out of view, or to bear them down?"

Bishop Hobart's works known and read of all Episcopal Recorder men!

Have they, finally, mastered that prelate's doctrine, "Churchmen cannot adopt the phraseology of the day, and rank their distinctive principles among the non-essentials of religion, without *treachery to their Church and to their Master?*" Credat Judæus Apella!

When they and their "many friends" shall have openly repented with fasting, humiliation and prayer, for that ceaseless perversion of his principles which embittered his life, though honored by God with so brilliant an Episcopate; when they shall have retracted, as publicly as they circulated, their misrepresentations of his doctrines and acts, the refutation of which made him "a man of war from his youth:" when they cease from calumniating him and his principles in his successors and sons in the ministry, then, and not till then, may such men use without desecration the good name of Bishop Hobart.

Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaum? Sic notus Ulixes?
—— Equo ne credite, Teucri.
Quicquid id est, timeo Danaos et dona ferentes.

Since writing the above we find Mr. Odenheimer in the last number of the Banner of the Cross replying to a continuation of the Recorder's attacks. We quote the concluding sentences:

They (the Editors of the Recorder) make one farther remark which we shall notice. "The author it seems reads the Recorder sometimes."

We reply: the author never reads that paper except when compelled by necessity, or in self-defence: and the experience of the last three weeks, has convinced him that, under its present management, its representation of the views of consistent Churchmen cannot be relied on. A vigorous and manly vindication of low church policy, wherein courtesy and truth do not suffer, no one can object to; but a systematic attempt to fasten on Bishops and Priests, who have labored most successfully for our *Protestant* Episcopal Church, the imputation of maintaining a "system" akin to the peculiarities of Rome; and the ceaseless effort to infuse into the minds of the laity distrust of their spiritual Pastors, chill, at their source, the kindliest feelings of our nature.

What avail these Editors' professions of esteeming the author "highly in love?" What regard is due to their faint praise, when they permit their pen to trace the *slander* that he, in common with a class, makes the Church "first an abstraction, then an idol deity"—put in the place of "certainly the Spirit of Christ,"—a charge which, were not his heart shielded by truth, would penetrate to its core; and rather than deserve which, he, and all who sympathize with him, would pray, with the Psalmist, "let my tongue cleave to the roof of my mouth." We know of no name for salvation but one—it is the name of JESUS: no adequate influence to renew the sinner's helpless soul, save that of the HOLY GHOST. This was "the system" of Bishops White and Hobart: this is "the system" of the Young Churchman Catechised.

APPLETON'S LIBRARY OF POPULAR READING.

Under this general title the Messrs. Appleton have commenced the publication of a series of works of a more generally popular character than their "Literary Miscellany." They are printed in octavo with double columns, containing from 150 to 200 pages, and are sold at the low price of two shillings a number. The first issued was "Fremont's Exploring Expedition," which we have before mentioned; the second, now before us, is entitled, "The History and Extraordinary Adventures of Margaret Catchpole, a Suffolk Girl: *By the Rev.* Richard Corbold." The fact of its having passed through three editions in England is a sufficient voucher for its popularity there, and the known character of the Messrs. Appletons' publications lead us to suppose that it contains, despite its equivocal title, nothing unusual or objectionable.

THREE SERMONS OF LANCELOT ANDREWES, *Bishop of Winchester, on the Passion of our Lord.*— Swords & Stanford.

This little volume was first published, as appears from the title page, in 1835, and though the edition should have been exhausted before this, we are not sorry to have an opportunity of again bearing witness to its merits. This cannot be done better than by extracting the preface, for which the work is indebted to a clergyman now among us who has since its date labored with success in a distant part of the country.

The three Sermons of Bishop Andrews upon the Passion are before thee. The subject is most solemn and affecting, crowded with wonder, and instinct with love. It concerns *thee* most nearly. The author was a man of prayer, "full of faith and of the Holy Ghost;" his thoughts were often of the things of God, and his life was of as high an order as his thoughts. Keep company with him this little while. His conversation will be good for thee. If thou deem his style somewhat old, yet it is full of life and point, and the matter rich; and believe it, to him who feels aright, his theme is ever new, and though common, always stirring;—if he is rather too minute in his instances, yet thou perhaps art not enough so: if he has sometimes an exaggeration, yet thou, it may be, dost fall still farther short:—if he repeats, yet it may be advisedly, that we may hear and hear again, as the same story of the Passion is told by each Evangelist; and thou perchance hast hardly repeated it at all, and who shall say, enough?—if he is any where deficient, do thou, by thy secret thought, follow out in thy own heart his hints, and supply to thyself his imperfections. With him, think much upon the Passion of our Saviour Christ: it will be to thee, through life, a blessed and holy meditation; and grace and comfort wait upon it in the hour of death.

LILLA HART, *a Tale of New York. By Charles Burdett.* Baker & Scribner.

A well-written tale, and one which will leave a good impression on its readers. The author has judiciously abstained from perplexing his young readers with complicated plots or exciting incidents, and has still, by choosing a theme removed from every-day life, invested what he has to say with ample attraction. Also its high moral tone is unalloyed with cant.

THOUGHTS ON SACRAMENTAL OCCASIONS, *extracted from the diary of the Rev. Philip Doddridge, D.D.* Philadelphia, W. S. Martien.

Dr. Alexander has written for this edition an Introduction, which will enhance its value to those who derive profit from Doddridge's writings.

MEMOIR OF MRS. SARAH LOUISA TAYLOR, *or an illustration of the work of the Holy Spirit in awakening, renewing, and sanctifying the heart. By Lot Jones, A. M., Missionary in the City of New York, in charge of the Mission Church of the Epiphany.* Baker & Scriber. Fourth Edition.

Our limits forbid our taking any further notice of this volume than to call attention to its authorship and the fact of its having reached a fourth edition.

A DEBATE ON SLAVERY: *Held in the city of Cincinnati,* on the first, second, third, and sixth days of October, 1845, upon the question, Is Slaveholding in itself sinful, and the Relations between Master and Slave a sinful relation? Cincinnati, W. H. Moore & Co. New York, M. H. Newman.

The affirmative in this debate was maintained by the Rev. J. Blanchard, and the negative by the Rev. N. L. Rice, D.D., both of them pastors of Presbyterian churches in Cincinnati. To have transcribed its title and mentioned so much as we have is all that we have time to bestow on the book.

THE COLUMBIAN LADY'S AND GENTLEMAN'S MAGAZINE we are inclined to think deserve an honorable place among monthlies. The number for April contains a fine engraving. (Israel Post, 140 Nassau st.)

THE ART OF SWIMMING, including directions what to eat, and "*a valuable remedy against Sea-sickness,*" with the motto, "*Notitia est potestas,*" "*by James Arlington Bennet, M. D., LLD., author of the American system of practical book-keeping by double entry, and other literary and scientific works,*" has been published by Collins, Brother & Co.

On looking over the article on Capital Punishment, we find that it appears in the shape of a review of a report made to the Legislature; and we have thought best, at the suggestion of a friend, to divest it of this connexion, and bring it out in a new form. Hence the delay of it to our next.

M. Felicien David's Ode Symphony, *the Desert,* is to be produced on Thursday evening, April 2d, at the Tabernacle, under the direction of Mr. George Loder, by a powerful and well trained orchestra and chorus. It is a composition which has already gained its author a wide European celebrity, and is brought out now for the first time in America.

March 28. II.

Domestic Intelligence.

NEW YORK.—*Services performed by Bishop McCoskry.*—Wednesday, 25th of March, in All Saints' Church, New York, ordained the Rev. J. W. Bradin, the Rev. James J. Bowden, and the Rev. Chester Newell, as Priests; at the same time and place, ordained Mr. Richard Whittingham, jr., as a Deacon; on the afternoon of the same day, confirmed 13 persons in St. Ann's Church, Flushing.

5th Sunday in Lent, March 29, confirmed 44 persons in St. Ann's Church, Brooklyn; in the afternoon of the same day, confirmed 82 in the Church of the Epiphany, New York; in the evening confirmed 8 in St. George's Church, Astoria.

Tuesday, March 31st, at 5 o'clock P. M., agreeably to notice given, Bishop McCoskry, attended by many of the clergy and others, and in the presence of a large number of people, attracted to witness it, performed the ceremony of laying the corner-stone of the church to be erected under the title of the "Church of the Holy Apostles," corner of 9th Avenue and 28th street in this city. The form used on the occasion was that set forth by the Bishop of this Diocese A. D. 1836, and since then commonly used. The procession moved from the house of the Rector in 28th street, headed by the Bishop, the clergy present being mostly habited in their surplices. The psalms occurring in the service being the anthem *Laudate Nomen* from the Institution Office and the *Jubilate,* were chanted by a choir from the General Theological Seminary to a Gregorian tone, also the responses and amens. An address was delivered by the Rector, the Rev. Foster Thayer. The following were the contents of the box deposited in the cavity of the stone:—a Bible, a Book of Common Prayer, a Church Almanac for 1846, Reports of the Bible and Common Prayer Book Society, the Protestant Episcopal Tract Society, and the New York Institution for the Blind, and engrossed on parchment the Title of the Church, the names of the Rector, the Wardens (Messrs. John Smith and A. R. Cushman) and Vestry, the Architect, (Mr. Lefevre,) and the Donors of the church site.

The edifice, which is to be erected for the moderate cost of $10,000, is to be of the Tuscan order, in dimensions 89 feet by 50, having a chancel recess of 10 feet deep and a spire 160 feet in height. The material is to be brick; it is hoped, however, at some future day to replace it by one of larger size and more durable material.

CONNECTICUT.—The following are Bishop Brownell's appointments for his Spring visitations:—

April 12th, Easter Day—St. Peter's, Plymouth.
" 13, Easter Monday—Northfield, 10½ A. M.
" 14, Easter Tuesday—Litchfield, 10½ A. M.
" 15, Wednesday—Milton, 10½ A. M.
" " " Bantam Falls, 3 P. M.
" 16, Thursday—Wolcottville, 10½ A. M.
" 17, Friday—Harwinton, 10½ A. M.
" " " East Plymouth, 3 P. M.
" 24, Friday—Wallingford, 10½ A. M. Consecration.
" 26, Sunday—Middletown, 10½ A. M.
" " " Portland, 3 P. M.
" 27, Monday—Middle Haddam, 10½ A. M.

He will visit St. Clement's Parish, Coventry, April 22d, at 11 A. M.

WESTERN NEW YORK.—Bishop DeLancey held a confirmation in St. Peter's Church, Auburn, on Sunday afternoon, 8th March; on which occasion prayers were read by the Rev. Mr. Seymour of Skaneateles, and the Bishop preached and confirmed *twelve* persons, the confirmation preface being read by the rector, the Rev. Mr. Coxe. Services were held in the Morning, when the rector read prayers, and the Bishop preached.

In St. James's Church, Batavia, on Sunday Morning the 15th of March, the Rev. Wm. J. Bakewell, Deacon, of St. Michael's Church, Geneseo, was admitted to the holy order of Priests, by Bishop De Lancey. Morning Prayers were read by the Rev. L. Windsor of Lockport, assisted in the Lessons by the Rev. J. B. Colhoun, of Stafford. The candidate was presented by the Rev. Jas. A. Bolles. The Bishop preached and administered the Holy Communion, assisted by the Rev. Messrs. Windsor and Bolles. In the afternoon of the same day the Bishop preached and confirmed *eleven* persons in the same Church.—*Gospel Messenger.*

March 2d a new parish was organized at Schuylerville, the Rev. Reuben Hubbard having been called to the chair as Rector, and Jesse Furno and James Pickering elected wardens.

MASSACHUSETTS.—Bishop Eastburn's appointments for April and May are as follows:—

Thursday, 16, Swansea. Friday, 17, Fall River. Sunday, 19, Taunton. Tuesday, 21, New Bedford. Wednesday, 22, Bridgewater. Thursday, 23, Hanover. Sunday, 26, Andover. Tuesday, 28, Salem. Wednesday, 29, Marblehead. Thursday, 30, Newburyport. Friday, May 1, Amesbury. Tuesday, 5, Springfield. Wednesday, 6, Northampton. Thursday, 7, Greenfield. Friday, 8, Ashfield. Sunday, 10, Lanesborough.

RHODE ISLAND AND MAINE.—Bishop Henshaw has addressed a Pastoral Letter to the clergy of these dioceses recommending a collection to be made on Good Friday, in behalf of the mission to the Jews residing in the United States.

The Rev. James H. Carpenter has removed from the Church of the Advent, Manville, to the rectorship of Ascension Church, Wakefield.

NEW JERSEY.—The first meeting of the Trustees of Burlington College was held, at the call of the Bishop of the diocese, (as provided in the Charter,) in the Library at Riverside, on Monday last, the 16th inst. There were present the Governor, *ex officio,* presiding, the Bishop, the Rev. Drs. Barry and Ogilby, the Rev. Professor Haight, the Rev. Messrs. Morehouse and Germain, the Hon. Garret D. Wall, Isaac B. Parker, Esq., Richard S. Field, Esq., E. B. D. Ogden, Esq., Charles King, Esq., G. S. Cannon, Esq., Judge Spencer, J. J. Chetwood, Esq., Judge Carpenter, Attorney General Browning, the Hon. William Halstead, and the Hon. Daniel B. Ryall. The Hon. James Parker declined his appointment under the Charter, on the ground of his being a Trustee of Rutger's College. The Hon. William Wright was prevented from being present by indisposition, and J. C. Garthwaite, Esq., by an affliction in his family. James Potter, Esq., is at present in Georgia. The Hon. Mr. Howell and G. P. Macculloch, Esq., were probably detained by the obstructions in the roads, arising from the freshet. Richard S. Field, Esq., was appointed Secretary *pro tem.* General Wall, Professor Haight, and Mr. Ogden, a committee appointed for that purpose, reported By-laws, which were unanimously adopted. The Bishop of the diocese is *ex officio* President of the College. The Rev. Benjamin I. Haight, rector of All Saints' Church, New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church, was unanimously appointed rector of the College. Thomas Milnor, Esq., was unanimously elected Treasurer. The Hon. William H. Leupp was unanimously elected a Trustee in the place of the Hon. James Parker, who declined to serve. The President and the Rector, with the Rev. Mr. Germain and Messrs. Parker, Field, Garthwaite and Ogden, were appointed a Provisional Committee, with full power to do whatever is needful, during the recess of the Board, for carrying on the business of the Institution. The action of the Board was not only perfectly unanimous, but cordial and earnest in the highest degree. The next, which will be *the annual* meeting of the Board, will be held in Burlington, on Monday, 28th September, at ten o'clock, A. M.

The immediate action of the Board will be the establishment of a School of the highest order, as a nursery for the College; out of which it is to grow, and from which it will be fed. The President and Rector of the College, assisted by the best instructors in all the departments of English and Classical learning, the Sciences, and the Modern Languages, with Music and Drawing, will conduct the School; which will be open for the reception of pupils on the first of June. Early notice of the details of the Institution will be given.—*Burlington Gazette.*

PENNSYLVANIA.—Bishop Potter administered the holy ordinance of confirmation to 22 persons in St. Mary's Church, Hamiltonville, on Sunday, the 22d inst., in the morning, and in the evening to 30 in St. Luke's Church, Philadelphia.

OHIO.—Rev. Dr. Brooke of Christ Church, Cincinnati, has resigned his pastoral charge in consequence of ill health.

At a consistory held at Rome, January 19th, the Pope is said to have declared that the Emperor Nicholas had promised him to put a stop to the persecution of Roman Catholics in Russia, and that those who had been forced to conform to the Greek Church would, he had reason to think, be permitted to return to their former religion. An Apostolical Nuncio was to be accredited at St. Petersburgh.

The Protestant conference at Berlin, which met under the auspices of the Kings of Prussia and Hanover, to devise measures for a uniform ecclesiastical constitution and form of Church government, has broken up without accomplishing any thing. It consisted of thirty-one members, including some of the ablest men in Germany, but it turned out on their coming together that a majority were decided Rationalists, and the only fruit of their labors is said to be the compilation of a new Hymn Book.

The "Continental Echo" is quoted in the English Churchman as publishing part of a letter from a clergyman dated "Offenbach, Dec. 1," the writer of which, speaking of Ronge, declares that he had heard him before 1,500 auditors ridicule the Scripture miracles and deny that Christ was more than man. The entire letter is promised in another paper.

To Correspondents.

"M. S. B.," "J. H. H.," "Paulus Diaconus," in our next; and "P." also on Justification, if we can find room for the comments with which we wish to accompany his piece.

The Rev. Mr. Johnson's letter to the Express will appear in our next.

Thanks to "J. M.," though we are not able to notice what he has enclosed at present.

Died.

At New Haven, on the 20th ult., JOHN J. STONE, aged 45 years.

Calendar.

April.

5. Sunday next before Easter.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Thursday before Easter.
10. GOOD FRIDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. EASTER DAY.—*On this day Proper Anthems are appointed to be used instead of* "Venite exultemus Domino," *and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

Bishop McCoskry's Appointments

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M., Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. Bartholomew's, N. Y., at 10½ A. M., Confirmation. St. George's, N. Y., at 7½ P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter, April 12, Grace Church, N. Y., at 10½ A. M., Confirmation. Calvary Church, N. Y., at 8 P. M., Confirmation.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Notices.

☞ A Course of Lectures will be delivered in ST. CLEMENT'S CHURCH, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent DUTIES and AFFECTIONS which that Holy season is meant to promote.

The sixth Lecture will be delivered on the evening of Palm Sunday, April 5. Subject—"The exaltation of Christ the consequence of his humiliation."

☞ The Rev. Richard T. Huddart will preach to the *Young,* in the Free Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday Evening, April 5. Service to commence at half past 7 o'clock.

☞ The Rev. ISAAC PECK will preach to the Young in the P. E. Free Church of the Holy Evangelists, on Sunday Evening next, April 5. Service at 7½ o'clock.

☞ Divine Service will be performed in the Church of the Advent, in the second story room of the Lyceum, 563 Broadway, every Sunday morning at half past 10, and in the evening at half past 7. Seats free.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus,* Rector.—Divine Service on Sunday at 10½ A. M., 3 P. M., and in the evening at 7½ o'clock.

The Rev. JOHN DOWDNEY, Rector of St. James's Church, will preach in the evening.

Fair.—The Ladies of the Protestant Episcopal CHURCH OF THE MESSIAH, intend holding a Fair, for the benefit of the Church, at their Room, No. 592 Broadway, first door above Niblo's Garden.

The Fair will commence on Easter Monday Evening, April 13th. Donations in Funds, Books, Fancy and other articles, and Confectionaries, are respectfully solicited, and will be gratefully received. Such may be left with the Rector, No. 456½ Broadway; with Mrs. John Peterson, No. 7 York street; with Mrs. G. T. Downing, at Downing's Oyster Saloon, 690 Broadway; Mr. Wm. A. Tyson, 66 Mercer street; or at the Room, 592 Broadway, on any of the days of sale.

The Fair will be held during the Easter Week, both day and evening. The patronage of Episcopalians, and the public generally, is respectfully requested.

EPISCOPAL BOOK ESTABLISHMENT.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy, Students and the Laity, to their choice and extensive stock of modern editions of the WORKS OF THE MOST EMINENT DIVINES of the 16th, 17th, 18th and 19th centuries, additions to which are being received by every steamer. The following are a few of the items constantly on sale at favorable prices.

Barrow's Complete Works, 8v 8vo, Oxford edition.
Venerable Bede's Complete Works, 12v 8vo.
Bingham's Christian Antiquities, new ed., 2v large 8vo
Do do best edition, with quotations, 9v
Aquinas' Commentary on the Four Gospels, 8v.
Beveridge's Theological Works, new edit., 7v 8vo.
Dean Comber's Complete Works, new ed. 7v 8vo.
Archb. Cranmer's complete works, 4v 8vo.
Bp. Hall's do do 12v 8vo.
Bp. Horne's do do 5v 8vo.
Dean Jackson's do do 12v 8vo.
Hale's Discourses on the Liturgy, 4v 8vo.
Leslie's Complete Works, 7v 8vo.
John Scott's do do 6v 8vo.
Bp. Stillingfleet's Origines Sacra, 2v 8vo.
Do Rational Account of Protestant Religion, 2v.
Simeon's Entire Works, 21v 8vo.
South's Sermons, best Oxford edit., 5v 8vo.
do do 2v 8vo, double columns.
Bp. Van Mildert's Compl. Theological Works, 6v 8vo
Bp. Warburton's do do 13v 8vo.
Wall's History of Infant Baptism, new edit., 4v 8vo.
Bp. Jeremy Taylor's Complete Works, edited by Bp. Heber, 15v 8vo.
do do 3v large 8vo.

☞ Single copies of English Books imported to order on favorable terms. April 4.

HENRY M. ONDERDONK & CO.

WOULD call the attention of Clergymen and other Episcopalians visiting the city, to their assortment of valuable Theological Works. Among them will be found

Bishop Horne's Complete Works
do do on the Psalms.
Dictionary of the Church.
Burnet's History of the Reformation, 4v.
Barrow's Complete Works, 3v.
Prideaux Connection, 2v.
Gieseler's Text Book Ecc. History, 3v.
Patrick Lowth and Whitby Com. on the Bible, 4v.
Jeremy Taylor's Sermons.
Butler's Works.
Hooker's Complete Works, 2v.
Pearson on the Creed.
Coit's Puritanism.
Parish Library, 12v, $6.
Doctrine of the Cross.
Jarvis' Introduction to Church History.
Reprint Journals N. Y. Convention 1785 to 1819.

H. M. O. & Co. also keep constantly on hand a large assortment of Bibles and Prayer Books, in every style of binding, and at prices varying from 25 cents to $15.

H. M ONDERDONK & CO.,
Church Publishers and Booksellers,
April 4. 25 John street.

CLASSICAL BOARDING SCHOOL.

THERE is a vacancy for two lads in the family of a Clergyman, in a delightful and healthy village about thirty miles from the city, with which there is a daily communication. Number of boys limited to six. Reference to Floyd Smith, Esq., office of the Churchman, and Stanford and Swords, No. 139 Broadway.

April 4—5w.$

THE LENTEN FAST.

HENRY M. ONDERDONK & CO. have just received a supply of the above well known work, by the Rev. Mr. Kipp of Albany, and are now prepared to furnish them to their customers and the trade. Price 62½ cents.

H. M. ONDERDONK & CO.,
Church Publishers and Booksellers,
March 28. 25 John street.

HENRY M. ONDERDONK & CO.
Beg leave to announce that they have added to their Establishment a

PRINTING OFFICE—Comprising various Fonts of new and superior Type, and respectfully offer their services to CLERGYMEN, SECRETARIES OF CONVENTIONS, Church Societies, and the Episcopal Public generally, for the Printing and Publishing of *Sermons,* JOURNALS OF CONVENTIONS, *Catalogues of Institutes, Reports of Societies, Circulars,* Pamphlets, and Books.

Having secured the services of competent persons in each department, and a PROOF READER perfectly conversant with all names and matters relating to the *Church,* they can confidently assure those who may favor them with their orders, that their works will be executed with *accuracy,* neatness, and the utmost despatch; and on terms which cannot fail to satisfy.

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HENRY M. ONDERDONK & CO.,
March 21. 25 John street.

WANTED, by a gentleman in a healthy part of Virginia, a Private Teacher to take charge of a small School, for the salary of $300 per ten months, or $30 per month. A communicant of the Church, whose sentiments correspond with those of "The Churchman," would be preferred. For further particulars inquire at this office. March 21—4t

A LADY of respectability wishes a situation as Matron, in a boarding school for boys. Communications may be addressed to Mr. J. A. Sparks, 161 Fulton street, New York, from whom any information may be obtained in regard to the advertiser.

March 21—3t$

ORGANS FOR SALE.

TWO small Church Organs nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt. The other in Grecian case, compass from G G to F in alt. They are of full, rich and brilliant tone, will be warranted and sold very low, on accommodating terms as the subscriber is about leaving the city.

Also, a small Parlor Organ in pine case stained, compass from CC to F in alt, with one stop and half. Price $100. HENRY PILCHER,
March 14 7w 18 Vanderwater street.

For the Churchman.

Monday in Passion Week.

"Watch ye and pray, lest ye enter into temptation."
Gospel for the day.—St. Mark 14, 38.

Yes wisely has it been ordained,
—These days of penitence and prayer—
When by the cross our love unfeign'd
May of the Saviour's sorrow share;
Taught by the Church our hearts now bow,
While sadly sweet upon the ear
Fall those deep tones of love and woe,
Which even angels bend to hear.

Pleasant it is thus, year by year,
To doff the gaudy robes of pride;
Humility to learn, and fear,
And reverence, at our Mother's side;—
To learn that abstinence is sweet,
That joys from self-denial spring,
That when abased at Jesus' feet,
Our thoughts oft rise on boldest wing.

But even if no joy should come
To light the dreary void within;—
If conscience point th' untold sum
Of past, and unrepented sin;
Better it is to suffer grief,
To kneel, and pray, and fast below,
To spend in tears our life so brief
Than bear eternity of woe.

Yet in the meek and patient heart
A steadfast hope will surely grow,
—And days of mourning form a part—
Making Love's flame the purer glow;
A sober, chasten'd light which, round
From break of day till song of even,
Dawns on each duty's narrow bound,
And lifts the humbled soul to Heaven.

Tuesday in Passion Week.

"I gave my back to the smiters, and my cheek to them that plucked off the hair."
Epistle for the day.—Isa. 55–6.

My Saviour was this sorrow Thine!
And do we shrink at thought of pain,
And fret, and murmur, and repine,
When called Thy cup of woe to drain?
—Made Thine by sacramental rite,—
—Baptized into Thy precious death—
Chang'd every nerve to strain in fight,
Till call'd to yield Thee up our breath;—

Are we yet faithless?—in each snare
Entrapp'd and chain'd to this low earth?
Do we seek peace in worldly care
Or pleasure in unhallow'd mirth?
Oh once we did! but now no more
The world's delusive arts we try;
Heart-sick and sad, and travail sore
To Heaven we raise our plaintive cry.

He hears it! He who would not hide
His face from spitting and from shame,—
He whom His foes in scorn deride,
And mocking brand with kingly name.
Who turned not from th' insulting blow,
Replied not to the bitter taunt,
Who, torn with thorns each bleeding brow,
Bore, meekly bore, th' impious vaunt.

He hears it, and He reigns indeed
A King, the matchless King of Heaven,
Yet as He design'd on earth to bleed,
To sinful man His grace is given.
He never sinned, yet all alone
For us He bore His Father's wrath,
And will we not our Saviour own
When call'd to tread His suffering path?

We will!—In solemn gloom the hours
Of His dread passion now we spend;
Musing on anguish which no pow'rs
Of man can ever comprehend.

We may not—dare not count the cost
Of our redemption; but in fear,
We clasp the cross,—amazed and lost—
And clinging to it we revere.

Wednesday in Passion Week.

"Judas betrayest thou the Son of Man with a kiss."
Gospel for the day.—St. Luke 22, 48.

Wounded among His friends!
Betray'd by a disciple's treacherous kiss!
Who, for his own base ends,
Could doom His LORD to agony like this—
Bless'd Jesus what a lot was thine to bear!
How can our sorrow e'er with Thine compare!

Betray'd e'en by the hand
Of one who with Him at the table fed;
Who near Him still did stand,
Who took from Him the consecrated bread,
Drank of the cup He bless'd—Oh, on the brink,
Son of perdition turn thee—pause and think.

He pauses not, but on,
Impell'd by demon Avarice, he goes;
—The glittering gold his sun
Has led him captive—reckless of the woes
Inflicted on his own most sordid soul,—
He hurries on till he has reached the goal.

'T was given! the price of blood;
And Judas now quite harden'd to deceive
Could meet the Son of GOD,
And dearest token of affection give,—
Give, as a sign, to those foul murderous bands
Who on Him laid their sacrilegious hands.

The traitor's joy is past!
The fiend-like pleasure now has flown his breast,
And with dark brow o'er-cast,
And ceaseless serpent sting which knows no rest,
He wanders till made furious by remorse
By his own hands he hangs a pallid corse.

Blest Jesu! grant that we
May never Judas like rise from Thy board,
And then lose sight of Thee;
Or sell for gain our Saviour and our LORD,
Remain with us:—revive us, for we faint;
And fall, weigh'd down by sin's most deadly taint.

Be with us; for our heart
Is fickle, vain, and treacherous if alone:
But strength dwells where Thou art;
Redeemer, Saviour take us for Thine own:
We would be Thine, Thou knowest: altho' so weak,
We scarcely seem to move Thy gracious face to seek.

Thursday in Passion Week.

"Peter saith unto Him, Thou shalt never wash my feet. Jesus saith unto him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him LORD! not my feet only, but also my hands, and my head.—St. John 13, 89.
Second Morning Lesson.

LORD Thou shalt never stoop to me!
I cannot e'er be served by Thee!
Thou shalt not wash my feet!
Thus Peter's zeal, which could not bear
His LORD this menial task should share
Burst forth with generous heat.

But Jesus' answer, calmly given,
Was; "If thou would'st have part in Heaven,
—Would'st with Me have a part—
Thee I must wash; else thy dread lot
Will be with those who know me not:
From Me thou must depart."

Peter replied, "LORD not my feet
Alone bathe in these waters sweet!
Wash Thou my hands and head!
And love, and faith, and courage high
Beam'd in the martyr's eagle eye,
As this request he made.

He fell when tempted—then how vain
Are we, defiled with earthly stain,
Till Thou hast wash'd our heart;
Cleanse it bless'd Jesus; at Thy feet
In our right mind we Thee would meet;
Nor from Thee e'er depart. L.

Meditation on our Lord's Passion.

Thus have we considered and seen, not so much as in this sight we might or should, but as much as the time will give us leave. And now lay all these before you; every one of them a 'never the like' of itself; the pains of his body, esteemed by Pilate's 'behold:' the sorrows of his soul, by his sweat in the garden; the comfortless estate of his sorrows by his cry on the cross; and with these his person, as being the Son of the great and eternal God. Then join to these the cause; in God his fierce wrath; in us our heinous sins deserving it; in him his exceeding great love, both suffering that for us, which we had deserved, and procuring for us that we could never deserve;—making that to appertain to himself, which of right pertained to us; and making that pertain to us, which pertained to him only, and not to us at all, but by his means alone. And after their view in several, lay them all together, so many 'never the likes' into one; and tell me if his complaint be not just and his request most reasonable.

Yes sure, his complaint is just, "have ye no regard?" none, and yet 'never the like?' none, and it pertains unto you? no regard! as if it were some common, ordinary matter, and the like never was; no regard! as if it concerned you not a whit, and it toucheth you so near. As if he should say: rare things you regard, yea, though they no ways pertain to you; this is exceeding rare, and will you not regard it? Again, things that nearly touch you, you regard, though they be not rare at all; this toucheth you exceeding near, even as near as your soul toucheth you, and will you not yet regard it? will neither of these by itself move you? will not both these together move you? what will move you? will pity? here is distress never the like: will duty? here is a person never the like: will fear? here is wrath never the like: will remorse? here are sins never the like: will kindness? here is love never the like: will bounty? here are benefits never the like. Will all these? here they be all, all above any 'like,' all in the highest degree.

Truly the complaint is just, it may move us; it wanteth no reason, it may move; and it wanteth no affection in the delivery of it to us, on his part to move us. Sure it moved him exceeding much; for among all the deadly sorrows of his most bitter Passion, this, even this seemeth to be his greatest of all, and that which did most affect him, even the grief of the slender reckoning most men have it in; as little respecting him, as if he had done or suffered nothing at all for them. For lo! of all the sharp pains he endureth he complaineth not, but of this he complaineth, of "no regard:" that which grieveth him most, that which most he moaneth is this. It is strange he should be in pains, such pains as never any was, and not complain himself of them; but of want of regard only. Strange he should not make request, 'O deliver me,' or 'relieve me;' but only, 'O consider and regard me.' In effect, as if he said; 'none, no deliverance, no relief do I seek; regard I seek: and all that I suffer, I am content with it; I regard it not; I suffer most willingly, if this I may find at your hands, regard.'

Truly this so passionate a complaint may move us; it moved all but us. For most strange of all it is, that all the creatures in heaven and earth seemed to hear *this his mournful complaint*, and in their kind, to show their regard of it; the sun in heaven shrinking in his light; the earth trembling under it; the very stones cleaving in sunder, as if they had sense and sympathy of it; and sinful men only not moved with it. And yet it was not for the creatures this was done to him: to them it pertaineth not; but for us it was, and to us it doth; and shall we not yet regard it? shall the creature and not we? shall we not?

If we do not, it may appertain to us, but we pertain not to it: it pertains to all, but all pertain not to it: none pertain to it, but they that take benefit by it; and none take benefit by it, no more than by the brazen serpent, but they that fix their eye on it. Behold, consider and regard it; the profit, the benefit is lost without regard.

If we do not, as this was a day of God's fierce wrath against him, only for regarding us; so there is another day coming, and it will quickly be here; a day of like fierce wrath against us, for not regarding him. And "who regardeth the power of his wrath?" he that doth will surely regard this.

In that day, there is not the most careless of us all but shall cry, as they did in the Gospel, 'pertains it not to thee?' "carest thou not that we perish?" then would we be glad to pertain to him and his Passion. Pertains it to us then, and pertains it not now? sure now it must, if then it shall.

Then to give end to this complaint, let us grant him his request, and regard his Passion. Let the rareness of it, the nearness to us, let pity or duty, fear or remorse, love or bounty, any of them or all of them; let the justness of his complaint, let his affectionate manner of complaining of this and only this, let the shame of the creature's *regard*, let our profit or our peril, let something prevail with us to have it in some regard.

Some regard! verily as his sufferings, his love, our good by them are; so should our regard be, a 'never the like' too; that is, a regard of these, and of nothing in comparison of these. It should be so, for with the benefit ever the regard should arise.

But God help us, poor sinners, and be merciful unto us. Our regard is a 'never the like' indeed; but it is backward and in a contrary sense; that is, no where so shallow, so short, or so soon done. It should be otherwise, it should have our deepest consideration this, and our highest regard.

But if that cannot be had, (our nature is so heavy, and flesh and blood so dull of apprehension in spiritual things,) yet at least wise, *some regard;* some, I say; the more the better, but in any wise, some; and not as here, no regard, none at all:—some ways to show we make account of it, to withdraw ourselves, to void our minds of other matters, to set this before us, to think upon it, to thank him for it; to regard him, and stay and see whether he will regard us or no. Sure he will, and we shall feel our hearts pricked with sorrow, by consideration of the cause in us, our sin; and again warm within us by consideration of the cause in him, his love, till by some motion of grace he answer us, and show that our regard is accepted of him.

And this, as at all other times, for no day is amiss, but at all times some time to be taken for this duty, so specially on this day;—this day which we hold holy to the memory of his Passion, this day to do it: to make this day the day of God's wrath and Christ's suffering, a day to us of serious consideration and regard of them both.

It is kindly to consider the work of the day in the day it was wrought, and this day it was wrought. This day, therefore, whatsoever business be, to lay them aside a little; whatsoever our haste, yet to stay a little, and to spend a few thoughts in calling to mind and taking to regard, what this day the Son of God did and suffered for us; and all for this end, that what he was then, we might not be; and what he is now we might be for ever:—which Almighty God grant we may do, more or less, even every one of us, according to the several measures of his grace in us.—*Bishop Andrewes.*

Foreign Intelligence.

COMMUNION PLATE AT ST. SAVIOUR'S CHURCH, LEEDS.—The communion plate for this church (St. Saviour's) has, during the last few days, been on view at Messrs. Hurst & Brothers, Leeds. The whole is of gold, (or what is technically called silver gilt,) and consists of eight pieces, namely, two chalices, two flagons, two plates, an alms dish, and a spoon. As a communion service it is in every way superb, being beautifully chased, and richly ornamented with gems. Each plate bears a different inscription. The cost of the whole is, we understand, 500 guineas. I am enabled to add to the above, from the best authority, that one of these vessels bore the inscription, "Orate pro anima—Pusey;" "Pray for the soul of—Pusey," a deceased female relative of the Rev. Doctor. This however was erased previous to the consecration, by order of the Bishop of Ripon, who also exacted a promise in writing, that the inscription over the church doors should be taken down, upon the decease of the founder.—*Yorkshire Gazette.*

ATTENDANCE AT THE POPISH MASS-HOUSE IN CAMBRIDGE.—A clerical correspondent of the *Record*, states on the authority of a letter from Cambridge, "that some of the men (the Undergraduates are meant) attend the Roman Catholic church every Sunday in their caps and gowns." This is either a 'fact' or a 'fiction;' if the former, the university authorities are very lax in their discipline; if the latter, it ought to be authoritatively contradicted. In Oxford, no member of the university is permitted to attend either the Roman Catholic or any dissenting meeting-house on pain of expulsion.—*Ox. Her.*

The Irish Representative Prelates for this session of Parliament are the Archbishop of Armagh, and the Bishop of Tuam, Derry, and Limerick.

CHANGE IN THE POLICY OF THE CZAR.—The Pope has implicitly recognized the Queen of Spain, by giving her Royal title in the Consistory, in which he signed the bulls of the five bishops appointed by the Spanish government. Speaking of the Emperor of Russia, His Holiness expressed his confidence in the spirit of justice which animates that prince, and added, that he hoped for a happy issue of his negotiations to insure the religious liberty of the Russian Roman Catholics. The *Frankfort Post-Amts Zeitung*, of a later date, says, in accordance with this news, that the Czar has issued decrees at Olivizta, one of which annuls all the measures adopted against the Papists, and restores to them the free exercise of their religion, with the exception of the dangerous society of the Jesuits, who continue to be excluded. The same journal now before us speaks of an important decree granting an amnesty in favor of the Poles, and restoring to them their property; but this change in the policy of the Czar requires confirmation.—*Augsburg Gazette.*

POPERY.—In return for the magnificent present of a Christ of solid gold, a cross of lapis *lazuli* and a crown of diamonds sent some time ago by the Emperor of Russia to the Pope, His Holiness has conferred upon Russia the relics of St. Nicholas the Greater, who is the patron of that nation. A ship of war has been dispatched from Odessa to receive the relics, and convey them in great pomp to St. Petersburg.

MARTIN LUTHER.—The 300th anniversary of Luther's death, which falls on the 18th inst., will be celebrated with the greatest pomp in all the Lutheran churches of Prussia. In that of the Royal Palace of Wirtemburgh, in which repose the mortal remains of Luther and Melancthon, 400 artists and *delettanti* will perform the Messiah, and Luther's celebrated hymn, "Ein Festerurgist unser Gott," composed by himself.

We shall be more convinced that this [the alleged change of the Constitution of the early Church from parity to Episcopacy] was not performed by conspiracy, or by a joint consent of Christians, to make this alteration in the form of government which the Apostles had established, if we consider,

1. The general agreement of all Churches in this matter, since not one single Church can be produced in which this government did not obtain. For how can we imagine that in a time when no general council could meet to appoint it, and when there were no Christian princes to set it forward on a political account; and when, by reason of the heat of persecution, and the distance of Christian Churches, there was so little commerce and intercourse between them, from the Churches of Armenia and Persia in the east to those of Spain in the west, from the African Churches in the south to our British Churches in the north, this constitution should universally be received and submitted to, if it had not been established by the apostles, or the first founders of those Churches?

2. If we consider how much it did concern all Churches that such an innovation should not obtain amongst them, and tamely be submitted to; for all the people were obliged to know their governors, to which they were by Scripture obliged to submit, and so they could not yield to this innovation without the greatest danger to their souls. The presbyters, if they had by the apostles been advanced to the highest power, would not so meekly have submitted to an authority usurped over them; but either out of a just zeal to assert their freedom, or out of indignation at the insolence of the usurping Bishops, or out of that unwillingness to submit and obey which is natural to all men, would have asserted their equality.

3. This will be farther evident if we consider that even the persons then exalted could have no motive or temptation to accept of this advancement; for men do not easily desire a change but upon prospect of some ease or temporal advantage, much less when they perceive the change is like to add to their trouble, and increase their danger. Now this was really the case of the first Christian Bishops, they being still exposed to the sharpest fury of their persecutors, and commonly begun with first, when any storm was raised against the Church. Their labors also were very great; for the care of the flock lay on them, and they were unwearied in the discharge of the pastoral care. Can we then reasonably think that men of such be so fond of so much toil and peril as to violate the institution of the blessed Jesus or His apostles to obtain it?—*Whitby.*

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One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.
Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.
Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.
Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.
Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.
Also two elegant parlor organs, in Mahogany polished cases.
Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music desirable.
HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

Church Cushions, Pulpit Furniture, &c.
THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.
W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

FRENCH AND ENGLISH SCHOOL.
REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.
Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.
New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN AND OTHERS.
BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.
He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized, Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq. WILLIAM ASHKETTLE,
Nov. 15. 60 William street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,
The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.
The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.
November 9—tf

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New York, April 6, 1844.

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